

# ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

VOL. 4 NO. 4

WINDOW ROCK, ARIZONA

FEBRUARY 1, 1949

## NÁÁS YIDIISKÁÁGÓO HAA NÁÁDAHOOOT'ÉE DOO?

K'ad Wááshindoondi t'áadoo le'é yee ndahwii'aahgo dah naháaztánigíí hazhó'ó bənááda-hoosdzin, 'áko t'ah nahdégé' diné Naabehó wolyéii t'áadoo le'égóó bee bá nda'doonish ha'nii-go béeso náhást'éidi miil ntsaaígíí bíghahgo bá yéékeed yéé t'áá 'éi bich'i' naaltsoos bee ni-náádooltsos. K'ad shíí 'inda bééhodoozjít 'áádóó kodóó diné bikéyah bikáá'dóó t'áadoo le'é



Hastói kwii naaltsoos yik'i sizínigíí Wááshindoondi 'aláqjii' ninábi'dee'nil. Binák'ee 'azniligíí 'éi Truman wol-yé — 'a'ígíí 'éi Barkley. "Honeelna," jiniigo shíí kwii 'anjídlhgo hwe'elyaa lá.

bee Wááshindoondi dah ndinibijhii bich'i' naaltsoos 'anáadahidoo'niit. Jó 'éi kwii ts'ídá 'agháadi 'adaat'é ndahalinígíí sinil:

1. Diné ha'át'ihíi da t'áá 'íiyisíí bidziilgo yee 'adqah dahast'áago t'óó'j' 'aa dahwiini-t'ínigóó 'adghidit'aahgo 'ádoolníit. Jó k'ad 'éi 'ákót'éego doo bee nihá haz'áq da. 'Áko ndi díí 'ákót'éego 'álnéehgogo diné t'áá 'aktso bee bináá'doolnih, dóó haa shíí yit'éego yaa ntsídaakees. Jó 'éi 'a'ldó' bá bééhózin dooleet. Díí k'ad 'át'éhígíí bini' t'áá 'ákót'éego dooleet daanígigo shíí 'a'ldó' t'áá 'ákót'éego dooleet. 'Aa dahwiinit'ínigíí 'a' t'óó'góó ndahasdzo biyi' 'aa ndahat'jígóó 'ahidit'aah dooleet daanígigo 'a'ldó' t'áá 'ákót'é. Jó k'ad 'éi 'a' t'áá t'óó'góó 'adahidit'aah ndi 'éi Wááshindoondi yá 'ánihwii'aahii danilíinii bílák'e dahidit'aah. Díí k'ad baa hwinít'ínigíí State dei'nígigo ndahasdzooígíí biyi' 'aa dahwiinit'ínigíí 'áátha'ni. Jó 'áko ndi Wááshindoondi dah naháaztánigíí naaltsoos bee bich'i' niiltsoozgo haa shíí yit'éego 'ádeidoolíit kodi bee hasht'e' ntsída'iskéez ndi 'áadi bee binááda-hólnííh. 'Ádeilééh shíí góne' 'ádeidoolíit.

2. 'Indins danilíinii bikéyah nahaz'áágóó náásgóó háadi da kéyahígíí doo ndoozhash da ha'niiigo kéyah baa 'aháyánigíí dó' Wááshindoondi dah ndinibijhígíí naaltsoos bee bich'i'

ndooltsos. 'Ákónéehgogo na'aldloosh kéyah bikáá' naalyéhígíí ch'il hólónigíí t'áá bi' 'aheeni'tsogo 'oolzingo bi' nahaz'áq dooleet.

3. 'Indins danilíinii bi' dah ndahaz'áágóó t'áá 'aktso t'áadoo le'é Bilagáana bee ba-deet'aah shíí t'áá neeznáá nááhaaij' dóó wóshdégé' yaago hodees'áago t'éiyá bee bada-diit'aah 'áko 'éidíigíí 'a'ldó' 'ahgo 'anáálnéehgo Wááshindoondi dah ndinibijhii 'ahgo 'ánídeidoolíit. Naadiin 'ashdla' nááhaij' badq-diit'aah dooleet ha'niiigo 'álnéehgo 'a'ldó' yá-át'ééh. Háálá k'ad ha'át'éegi da diné bikéyah bikáa'gi da t'áadoo le'é bidziilgo binda'anishgo 'áhálnéehgo biniiyé 'ahoolyaa yéé t'áadoo ts'ídá k'ihinitáad nahaliní 'ákwií nááhaij' bee 'a'deet'ánégé t'áá 'áko 'a'ajj' 'ahoolzhiizh k'ad bíghah 'azl'j' hodi'doo'niit. 'Éi baqgo t'áá neeznáá nááhaij' bee 'a'diit'aahígíí doo ts'ídá bíghah da nahalingo baa ntsáhákees. 'Áko 'éi 'ahgo 'ándoolníit ha'niiigo shíí t'áá 'ákódooníit.

4. Díí k'ad beehaz'áanii tódi'thít wolyéii bich'áqh ndii'áago 'Indins biniiinaa bich'i' baa hóchi'ígíí k'ad t'áadoo biniiyéhé da nahalin, háálá beehaz'áanii 'ánigigo t'áá háiiida 'Indins nilíí shíí tódi'thít doo neidiyoo'niit da níigo níi ndi k'ad beehaz'áanii 'ádin nahalingo dayiyé'niit. 'Áko díí beehaz'áanii yígíí 'ahgo

## 'ÉE' NEISHOODII NDA'NITINÍGÍÍ

Kóhoo't'éédqá' Wááshindoondi Bigóoldi Hótsaa hoolyéedi díí 'éé' neishoodii danilíinii 'átchíní hazhó'ó da'ólta' yéé yikát'ah góne' na-nishtin daanígigo dah daakahígíí 'éi k'ad doo 'ákónáádoo'niit da hodoo'niid ha'niiigo baa hóone'. Jó 'éi Bilagáana ba'átchíní da'ólta'j' 'ákót'éego bá ha'oodz'íí lá. 'Áko ndi doo beehaz'áanii 'ályaii 'át'éé da.

Nihí dó' nihí'ólta' naaz'áágóó jígigo 'átchíní da'ólta'go t'áá 'aaníí t'óó kónígháníj' da 'éé' neishoodii yá yah 'anájah ít'éé'. K'ad 'éi doo 'ákónáánát'éé da dooleet. Háálá Hótsaago 'Aa dahwiinit'jídégé' dooda ha'ní 'éi baq.

Hastiin Beatty wolyéego Wááshindoondégé' 'ólta' yinant'a'í nilínigíí 'ánigigo Wááshindoondi bá da'ólta'góó t'áá 'aktso jígigo 'ólta' baa na'aldeehgo 'éé' neishoodii doo banáádi'doot'áat da. Doo 'ólta' dago 'éi t'áá 'áko. 'Éé' neishoodii t'áá 'íiyisíí doo banáádi'doot'áat da ha'nínigíí doo 'éi 'át'éé da. 'Éé' neishoodii na'nitin t'áá bee bá haz'áq, 'áko ndi doo 'ólta'gógigo 'éi bee bá haz'áq. Híiijj'ighgo da 'éi bee haz'áq.

T'áá Wááshindoondi bikin biyi' 'éé' neishoodii 'átchíní 'átah 'anidayiil'j'íhígíí 'éi doo dooda ha'nii da 'a'ldó'. 'Áko ndi ts'ídá 'éé' neishoodii bá yah 'ajijeeh yéé góne' t'áá Wááshindoondi naanish ndaat'i'ígíí 'a' yii'a'go kin biyi' yah 'ajijeehígíí doo 'a'gha dazh'dit'áah da dooleet. Háadi da 'ákódzaagogo Wááshindoondi naanish ndaat'i'ígíí 'éi 'aláqjii' kin bee bá haz'áq. Doo kin t'éiyá 'ákót'éé da. T'áá ha'át'ihíi da Wááshindoondi bíí nilíinii chodoo'j'ih shíí 'ákót'é. K'ad kót'éego Wááshindoondégé' 'ólta' yinant'a'í nilíinii yee hool'a' lá.

(Continued on page 9.)

'ándoolníit ha'niiigo Wááshindoondi dah ndinibijhígíí naaltsoos bee biyaa niiltsóosgo 'a'ldó' t'áá 'ákót'éé dooleet.

This year Congress will again be asked for the 90 million dollars for the Navaho Program. Congress will also be asked to pass certain laws with regard to Indians. The main ones will be—

1. A law to permit the transfer of criminal jurisdiction over Indians to the States in which the Indians live. That would mean that when an Indian commits a crime he would be tried in a State court. However, before a tribe comes under state criminal law, it will have a chance to vote on the question. If it votes to continue the way it is now, it can do so. If it votes to come under the state, it can.

2. Permission will be asked of Congress to set up grazing units on Indian land, in order to protect the land by seeing that misuse does not occur.

3. Industries and business won't come into Indian territory and spend a lot of money if they can lease the land for only 5 to 10 years, as at present. So Congress will be asked to change this law, and allow 25 year leases.

4. Congress will be asked to change Indian Liquor Laws to permit Indians to buy liquor off the reservation. It is said that these laws against liquor cannot be enforced, so there's no use in having them.



## CHECKS

Wáashindoon bits'áqádó naaltsoos doot'ízhí checks daolyéhígíí danéedéehii bik'é béeso 'adaha'nííígíí yaa halne'go naaltsoos 'a' bee ndanideehgo 'át'é. Díí naaltsoosígíí 'áda'ool-'íí'góó t'áa 'a'ltso nízónígo yaa halne'. Diné bikéyah bikáa'gi 'índa Naasht'ézhí bá náhásdzooígíí bikáa'gi dóó Kíis'áanii bá náhásdzooígíí bikáa'gi nda'iinihgo nahaz'ánígíí 'íiyisíí bá 'át'é nahalingo 'ályaa lá díí naaltsoosígíí. Díí naaltsoosígíí 'ahgo biyi'gi kónígo saad bik'i shijaa'.

"Naalyéhé yá naazdáhí dajíílinii Wáashindoon bi-check haa daha'níí'go ts'ídá t'áa 'á-néelt'e' biká'ígíí t'áadoo bi'oh 'álnéhé t'áa bí'í nilíí shíí bich'í' ndajíílee dooleet. T'áa béeso 'aa yí'niíí ndi t'áa 'ákót'é dooleet. 'Índa naalyéhé t'éiyá nahidoonihgo 'a'dó' ts'ídá t'áa biká'ígíí bíighahgo diné ndi'yoo'ni, doodaii' naalyéhé bá hooghangí bəqə háa'áa nt'ée'go 'a'dó' díí béeso 'anéelt'e'ígíí t'áa bíighahgo bá béedidoodzoh. Diné bibéeso 'ílinii ts'ídá t'áa bínízínígo 'át'éego 'íidoolíí. T'áa béeso t'éiyá yókeedgo t'áa 'ákót'é. T'óó na'íínihgo doodaii' bəqə háa'áhəqíí 'íidee'aahgo t'áa 'ákót'é. 'Áko 'éi t'áa bí bee bíhólnííh."

'Áko ndi naalyéhé yá naazdáhí daníílinii checks baa daha'níí'ígíí ts'ídá t'áa 'a'ltso diné bá 'a'aa'ígíí 'ádajile' dooleet. Jó 'éi doo ha'níi da. Diné t'áa 'a'aa'ígíí bá 'ádeesh-íí' nízínígo t'áa 'ákwíidoolíí. Dooda nízínígo 'a'dó' t'áa 'ákót'é. Naalyéhé yá naazdáhí daníílinii 'a'dó' 'ákót'éego bee bá haz'á.

A book entitled "Special Regulations Governing the Conduct of Trade within the Navajo, Zuni, and Hopi Indian Reservations in Arizona and New Mexico," says—"Traders must pay all government checks accepted in cash, merchandise or credit to the full value of the check presented. The acceptance of cash, merchandise, or credit for Government checks shall be at the option of the Indian in all cases."

The trader does not have to cash your check unless he wants to, but if he does he has to let you decide whether you want it in cash, merchandise or credit.

## 'ÁLCHÍNÍ 'ÍDAHOO'AAHGI

Bilagáana Boyce wolyéego Tségháhoodzá-nídóó 'ólta' yinant'a'í nilíníígíí 'ánígo díí k'ad 'aak'ee náhásdlií' dóó 'ináada'ínií'go Arizona náhásdzooígíí biyi' da'ólta'góó díí k'ad Wáashindoon bá da'ólta'góó 'álchíní nanitiné t'áa 'éi bik'ehgo Bilagáana da'ólta'góó 'álchíní ndanitin dooleet hodoo'niid, níigo yaa ch'íhoni'áq lá. Doónee' ts'ídá t'áa 'íiyisíí Wáashindoon bá da'ólta'góó 'álchíní nanitinígi 'át'éego 'ádooníí' da ndi jó ts'ídá shíí t'óó biniit'aa'j' 'át'éego 'ádeidoolíí. 'Áko ndi 'álchíní 'ídahoo'aa'ígíí ts'ídá t'áa 'aheení'tsogo 'ídahoo'aa' dooleet t'áa 'a'ch'ishj'. Wáashindoon bá da'ólta'ígíí dóó Bilagáana da'ólta'j'í bi' 'ahəqə sinígo.

'Adahwiis'ágóó 'a'qə 'ádahoolyéego ndahasdzogóó bá da'ólta' daníílinii naaltsoos bá hadahinidéehgo 'éi yik'ehgo nda'nitin. Díí naaltsoosígíí bik'ehgo 'álchíní ndanitin. T'ah nagháíí yéedéé' Utah dóó New Mexico hoolyéego náhásdzooígíí biyi' naaltsoos bik'ehgo 'álchíní nanitinígíí 'a' 'ádaalyaa. Díí naaltsoos hadahineezde'ígíí níhi Wáashindoonj'í bá da'ólta'í yik'ehgo nda'nitinígíí ts'ídá k'as-dəq' t'áa bi' 'aheelt'éego 'ádaalyaa lá. 'Áko 'éi 'áájí naaltsoos bik'ehgo na'nitiníí hadahineezde' yéé nihitahgóó bá da'ólta'í daníílinii t'áa 'éi bik'ehgo nda'nitin hazl'í. K'ad t'éiyá Arizona biyi'j'í naaltsoos bik'ehgo 'álchíní nanitinígíí nihitahgóó bá da'ólta'í daníílinii t'áa

## BEEHAZ'ÁANII BAA HANE'

By Amos Singer

Councilman, Advisory Committee, Dist. 1 and 2

Nihookáa' dine'é diné bi'di'niinii ch'iyáan 'índa 'éé' 'índa hooghan 'ádaat'éii díí doo t'áa géed háahgi shíí biyookkáat da dooleet.

T'áa níí bit'áahdidəq' nihookáa' dine'é, diné wolyéii t'áa'áhagóó dah naazhja'go kée-dahat'íigo hodeeshzhiizh. 'Áádóó t'áadoo le'é t'áa sáhi baa tii' doodat'ígíí 'éi doodago t'áa 'a'ltso yaa yiləqə 'a' dayoolíígo hodeeshzhiizh. 'Áko 'éidíígií beego naakigo 'a'kée' haz'á 'íiyisíí doo t'áa géed dahináagóó bi' béedahózin. 'Ahgo haz'ánígií 'éi díí k'ad diné t'áa'á'í nízínígo yee hináa dooleetii lá. 'Ahgo náahást'ánígií 'éi diné dah shijaa'ii t'áa yikah nt'ée' yee náas yikah dooleetii lá. K'ad t'áa'á'í níidzínígo díí ch'iyáan 'índa 'éé' dóó bii' nii'oh díníicheetii t'áa géedgogo náas níhi-yookkáat dooleetígíí doo bíighah da. 'Índa dah jizhja'go kéedahojit'íigo náasgóó doo t'áa'á'hági 'át'éego jookah da dooleet ha'át'íi da 'a'ch'í' hótə' dóó hasht'e hósinii t'áa géedgogo.

Ha'át'éegi dá neeni yidoo'aat biniiyē 'ahí'íildah. K'ad díí neeni baa ha'ooldee' dóó bi'k'ehgóó 'áda'ool'íí t'áa géedgogo díí k'ad t'áa'á'í jínízínígo t'áa hó dazhnízínígo 'át'éego dóó t'áa hó hání' bik'ehgo baa hazhdookah. Beehaz'ánii hóləqəgo 'éi 'áájí nízónígo 'á'ah 'áhósingo 'éi doo 'a'lt's'əqíí jizhje'góó yá'át'éehgo baa ni'doodah. Beehaz'ánii ha'nínígií 'ádingo 'éi t'áadoo le'é baa nízhdikái yéé ts'ídá t'áadoo hodina'í ndoot'ih. Háalá 'a'ghadazh'dit'áhígií hats'əq' k'íidoonish. K'ad t'áa 'éigi 'át'éego 'a' dine'é dah naazhja'góó beehaz'ánii wolyéii t'áa géedgogo doodaii' bee 'ádingogo 'a'gha'dit'áah wolyéhígií hodi-dootah.

Bik'ehgo 'áda'ool'íí hóləqəgo dóó diné bi' béedahózingogo t'áa 'a'ltso yik'ehgóó 'ádaat'é neheleeh, 'éi 'óolyé sha'shin beehaz'áanii. T'áadoo le'é naat'áanii daníílinii da béedahoozj'í dóó binaanish ch'ídaat'ihgo t'áa 'éi náas dabitidíí' 'áko 'áádóó beehaz'áanii daníílinii diné t'áa 'a'ltso bá yá'át'éeh dooleetii yee yéeda'diit'íí, 'éi 'ákót'éego beehaz'áanii ndahwiileeh. Beehaz'ánii haleeh dóó kəq' diné bá niilyéeh. K'ad díí kodóó bik'ehgóó 'ániit'éé dooleet. Jó 'áadi 'índa kót'ííh. 'Éi bik'ehgo diné náas jidi'ish.

Nahasdzáan bikáa' 'adahwiis'ágóó 'a'qə dine'é dah naazhja'góó ts'ídá t'áa 'a'ltso yik'ehgo yikahii bá dahólə. 'Índa níí ts'ídá haa shíí nízádəq' bit'áahdidəq' t'áa 'ákót'éé lágo baa dahojilne', 'áko 'éi beegogo díísh j'í-góó bik'ehgo níhá hoot'aa' dooleetii doo 'índa nihich'í' háat'í'í 'át'éégóó baa ntsáhakees.

Diné kéedahat'íinii t'áa bí bini' bidaaft'éé góne' beehaz'áanii 'áda'ádeilne'go bik'ehgo

yik'ehgo nda'nitin dooleet. Jó 'áko k'ad kót'éego naaltsoos bik'ehgo 'álchíní 'ídahoo'aa'ígíí t'áa 'aheelt'éegogo 'ólta'ígíí 'a'dó' t'áa 'aheelt'é yileeh.

Dr. Boyce, Director of Navaho Schools, points out that this year the Public Schools in the State of Arizona will follow a teaching plan which is nearly the same as that which the Indian Service has followed for many years in our Indian Schools. According to this plan, they will use the same teaching methods as we do. They will also aim for the same results as we do.

The different states make a book called Course of Study, and teachers in the different state schools use this book as a guide in their work. Some time ago Utah and New Mexico started using a course of study so similar to ours that we have supplied their Course of Study Books to all our Navaho Service teachers. Now we will supply our teachers with the Arizona State Course of Study too.

## LÉECHAQ'Í YILDEELII

Colorado biyi' 'ahgo hastiin sání léi' dzit-di t'áa sáhi bighan nt'ée' jini. Siláago yah 'ada'iinií daníílinígií bighandi yíkai nt'ée' hastiin yéé hádəq' shíí daaztsəq' lá jini. Bilée-chaq'í t'óó 'ahayóí nt'ée' lá jini. 'Áko shíí téechaq'í yéé dichin bi'niighəqəgo 'a'ltso daboolghal lá jini. Léechaq'í 'éi 'a'ts'áadahgo wóné'e shijéé' lá jini. 'Éi shíí daboolghal.

Hastiin tsásk'eh yikáa' nitéhéé biyaagóó téechaq'í bikági dízdiingo sinil lá jini. 'Áko bééhózingo téechaq'í yildeet biniiyē bil'í' ní-t'éé' sha'shin hodoo'niid. Nt'ée' shíí daaztsəqə biléechaq'í yéé ndaboolghal.

An old hermit died up in Colorado, and when his body was discovered it was found to have been consumed by a pack of dogs that he kept. Discovery of some 40 dog pelts under his mattress lent support to a theory that he kept the dogs to eat.

'áda dahwéet'aahgo t'áa 'a'ltso baa bi' hózhəq' 'ah, 'áádóó náas hodilzhishgo 'ahgo 'ánda-hoo'níígií t'áa 'éi bik'ehgo díí beehaz'áanii wolyéego bik'ehgo diné 'ahá dahwéet'aahii 'a'dó' 'ahgo 'ánál'í. Díí k'ad Wáashindoon dóó beehaz'áanii ha'niigo bik'ehgo níhá hoot'á'ígíí ts'ídá lá yá'át'éeh ni, 'áko ndi 'ádaal-yaa dóó wóshdēé' d'kwíidi shíí 'ahgo 'ánalyaa dóó díí nihookáa' bikáa'gi 'ahgo 'áhooníígií t'áa 'éi bik'ehgo 'ahgo 'ánáalníígo hoolzhish. 'Ák'idəq' Lincoln wolyéé nt'ée' kóni jini:—"Náasgóó bik'ehgo diné bá hoot'aa' dooleetii diné t'áa bí 'ádeit'íí dooleet, 'índa t'áa bí bini' beelt'éego 'áda'áyólzin dooleet," ní jini.

K'ad Naabeehó dine'é níidlinii bik'ehgo 'áda nahwiit'aa dooleetii níhíni' beelt'éii 'áda 'íilyaago yá'át'één. 'Adahwiis'ágóó, diné dah naazhja'góó 'ákót'éego yik'ehgo 'áda dahwéet'aahii 'áda neistá.

All human beings need certain things. Each individual needs food, clothing and shelter. Without these, people cannot exist.

But from the earliest times, human beings have shown a desire to live together in groups. People long ago found out that they can do things together which they cannot do alone. The result is that people have two kinds of need. One kind includes the things each individual must have in order to live. The other kind of need is that which the whole group as such requires. As we said, the individual needs food, clothing and shelter. But when a whole group of people live together there are things the whole group itself needs.

In order to live together peacefully and satisfactorily, the group must be organized. Everyone knows that games can be played only if there are rules to follow, and only if each player follows the rules. If every player did as he pleased, the game would come to an end. For like reasons, men could not live together in a group without rules.

The rules that tell men how to behave when they live together in a group are called laws. And when men organize themselves to live in a group, they have to find some means for creating these rules, and for seeing that everyone follows them. They do this by means of government.

Since the earliest times people have lived together in groups, and have had some kind of a government to take care of their group needs. So you can see, there are governments everywhere in the world. Every man lives under a government of some kind. He is almost as used to the idea of government as he is to the air he breathes.

A man is free under any government where the law rules, and where the people themselves make the laws that govern them. No government is perfect, and all governments have to change to fit new conditions of life and new ways of thinking on the part of the people. The government of the United States is an excellent one, but it has been changing ever since it began. However, it still remains, as Abraham Lincoln said, "A government of the people, by the people, and for the people."

The Navaho people need a constitution. We are a group of people living together, and we need the same kind of rules that all other groups of people need.



## ADAHOONILIGII

Published on the first of each month at the United States Indian School. Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONILIGII. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 1 2 49 1700

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### NIHIZAAD BEE 'AK'E'ELCHÍGO BÍHOO'AAHÍGÍ

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'Atk'idáq' diné é ła' Hebrew danilíigo tóniteel wónaanídi kéedahat'íí nt'éé'. 'Áko díi Hebrew diné é God bizaadígíí baa deet'á t'áa bí bizaadígíí k'ehgo.

'Áko 'aadéé' náas hodeeshzhiizhgo t'óó 'ahayóí 'at'qá dadiné é danilíinii doo deidiits'a' dago biniinaa Greek daolyéí dabizaadígíí bee bínináa'álya. Diné saad yéeda'iidilaii t'éiyá tsosts'idiin yilt'éego saad yéeda'iidlaa.

'Áko díi saad bée'ál'ínígíí doo 'índa háat'i'ii 'át'éé da. 'Atk'idáq' hádąq' shíí háat'i'ii ła-t'é. 'Aadóo wóshdée' náahodideeshzhiizhí saad Latin wolyéhígíí 'anáadayiidlaa. 'Áko 'éí Bilagáana k'ehgo 'ályaago k'ad díi jígóó Bilagáana k'ehjí God Bizaad dayíníilta' dóo bídahwiil'aah. K'ad 'éí Naabeehó bizaad baa náahoolzhiizh nisingo baa ntséskees.

Náas hodeeshzhiizhgoó nihidine'é nilíinii dayikáahgóó dóo náas da'ahíhchíhgoó saadígíí t'áa bini' bihidínidéeh dooleet. Háadi da nihizaad yéé baa yisii'nahgo, saad 'alts'íísígíí t'éiyá bee yádeilti' dooleet sha'shin. 'Áko díi t'áa níhí nihizaad nilíinii bee na'adzogo bídahwiil'aahígíí ts'ídá t'áa 'ákónéehéé sha'shin nisin. Náas hodeeshzhiizhdi saad yéé baa yisii'nah ndi bee 'ak'e'eshchínígíí beegogo t'áa 'ákót'éego náas yit'ih dooleet. Nihikéédée' náadanéet'ijhi' t'áááhági 'át'éego yéedahósín dooleet. T'áa 'ákót'éego yee nda'ahinitin dooleet.

Diné bizaad bee 'ak'e'elchíhígíí t'áadoo bich'i' ní daniidínigo yá'át'ééh. Háalá haa shíí nízadagóó deetz'i'ii 'át'é. Doo t'áa níhí t'éiyá nihizaad bee na'adzo bídahwiil'aah da. Bilagáana ndi bizaad yee 'ak'eda'at'chíigo yínidahool'aah. T'áa 'éí bee bizaadígíí doo bí'oh yileehgóó k'ad t'áááhági 'át'éego náas yit'ih.

'Aadóo díi diné bizaad bee 'ak'e'elchí bíhoo'ahígíí doo ts'ídá binihidi'nílkad da. T'áa háí shíí t'áa bíhwiideesh'áat nízín shíí jó 'éí bich'i' 'qá 'át'é, jó shí kót'éego shíí bééhózin. Doo daniidzin dago shíí 'at'dó' t'áa 'ákót'é. T'áa níhí nihizaad wólta' yídaneedliinii jó 'éí bá 'át'é. Jó 'akon binihidi'nílkadii doo 'éí 'át'éé da.

'Aadóo k'ad t'áadoo bahat'aadí nihizaadígíí bihidínidééh. 'Aadóo díi 'ániid háanii-t'áanii ła' t'áadoo hazhó'ó baa tsíhodeskézi saad t'óó 'ádeilne'. 'Áko 'éí bee yádeilti'go nihizáanii, 'índa hastói da doo danihidiits'a' da. "Hóla, ha'át'íí shíí 'ááldini?" jó danihiit'ii ła. 'Índa ha'át'íí shíí saad shíí k'ad bee yá-

## NAAKAII BITO'GI 'INÁ'ÁZT'I'ÍGÍÍ

Herman Bitsi  
Mexican Springs

Naakaii Bito' noolyéegi ts'ídá shíni' hazl'íí. T'áa kwii shí'dizhchíí dóo k'ad t'áa kwii shí-niitih. Doo shíí bééhózingóó dóo doo shináat-góó hádąq' shíí díi shikéyah nisin yéé sits'ąq' baa hwiiníst'íid lá. 'Íidąq' diné 'átah 'ánída-bi'diil'ijhgoó doo hózhó naashaa dago biniinaa t'áadoo yishnihi' 'ákódzaa lá.

Naakaii Bito' dóo dził bighąq'di 'éé' neishoodii ła' diné 'átah 'ánáyíil'ijhgo 'ákwií náyáá nt'éé' 'adilt'ééh jini' ha'níigo shíł ch'í-hoot'ą. T'áa diné ła' Wallace Peshlakai wolyéé nt'éé' 'éí shíł ch'íhoni'ą. Ha'át'íí lá 'áat-yiit'ii lá 'óó niiz'íí. Ndishchíí daats'í biniyé koji' k'p' na'at'baqsii bitiin 'iilt'ééh niiz'íí. Díi k'ad ná'ázt'i'ígi 'át'éego 'éí doo baqah tsidé-kééz da. 'Aadóo bik'ijí' hazhó'ó baa náada-hojilne' nt'éé' díi Naakaii Bito'gi haa shíí honiitsogo kéyah biná'ált'ih jini' náadahodoo-niid. 'Áko t'áa 'íidąq' t'áa doo shíł 'aaníigóó tsidékééz.

'Aadóo ts'ídá t'áadoo hodíina'í t'ah nt'éé' k'p' 'átah 'aleeh náahodoo-niid. Kwii 'átah 'azl'íígo nághaíí t'áa ni'ohídi yáshti' nt'éé' Séi (?) Etsitty dabijinínée, haalá 'áhoodzaa, kodi koji' ch'íninááh, kodóó yáníłti', shidíí-

deiilti'. "Bá yizeez," dadii'nii ła. 'Éí doo saad 'át'éé da. 'Aadóo haa shíí néeląq' saad t'óó ndaach'qah wolyéhígíí bee yádeilti' hazl'íí. 'Áko díi saadígíí bee yádeilti'go hastói daniilíinii doo deidiits'a' da.

'Índa hastói daniilíinii da 'at'k'idąq' saad daniilínée yee nihich'í' hadaadzihgo 'áatyit-níinii doo nihíł bééhózin da ła. Díidígíí baq-gogo k'ad diné bizaad bee 'ak'e'elchígo bídah-hoo'ahígíí ts'ídá t'áa 'ákónéehéé 'át'é nisin. Háalá bee 'ak'eilchígo 'éí náas yidiiskąq'góó doo baa dáadi'dooldah da.

Long ago across the sea there lived some people called Hebrews. God's word was given to these Hebrew people in their own language.

Later on, since many people could not understand the Hebrew, it was translated into Greek. There were 70 different translators. So this translation of the Bible is nothing new—It's something that began long ago. Later it was translated into Latin. And then it was translated to English, so today we read it and learn God's Word through English. And now I think it's time for Navaho.

As time goes on our language will keep losing some of its words. As we forget our language, there will come a time when we talk only with the little words. So this matter of writing down our language is a matter of great importance I think. Even though in the future we forget our language it will continue to live in written form. The following generations will continue to know it. They'll continue to learn (to read and write) it.

We shouldn't have any hesitancy toward learning to read and write in Navaho, because our language is something that will go on indefinitely. We're not the only people trying to learn to read and write our language. Even the white people are learning to read and write their language. By that means the white people keep their language intact. This matter of learning to write Navaho is not something we're forced to do. It's open to anyone who wants to learn. If you don't want it you don't have to take it. It's for any of us who want to learn to read our language. So it's nothing forced upon you.

It is quite apparent that our language is losing its (old) vocabulary. And some of us of the younger generation make up words without thought for their meaning. And when we use them the old folks do not understand us. They'll say "I don't know what you're talking about." We use some strange words such as "I singed it for him" (I bawled him out). That's not real language. And we've come to use a great many more of these made up words. When we use speech like that our old folks do not understand it.

And when the old folks use the old words, we do not understand. On account of these reasons I think it is important that we learn to write Navaho. Because, in written form, it won't get away from us in the future.

niidgo 'aaji' ch'íníyá. Shá 'ata' halne'go kodóó diné bich'i' haasdzií. Díi ná'ált'ih ha'nínígíí 'éí t'áa 'aaníi doo shíł 'aaníi da ní, dííniid. Shimá nt'éé', Walter Bitsi dó' hamá nt'éé' 'éí shí dó' doo shíł 'aaníi da níigo haadzíí. 'Asdzání ła' 'Asdząq' Tó Bitis Dah 'Adiitiini' da-bidi'ni, 'éí dó' doo shíł 'aaníi da níigo haadzíí. 'Áko tániilt'é doo nihíł 'adaanígóó hadahaadzíí.

'Áko ts'ídá ha'át'íí biniinaa doo níł 'aaníi da 'ákó'óolyéeni? Jó k'p' béeso wó'qahzhóoshgo nihá níiką, shí'doo-niid.

Biniinaa doo shíł 'aaníinii lá hóló ní, dishní. 'Íishjąq' shíí 'ak'p' diné be'ínída'azt'i'ii ná-'ázt'i' yaa daadlee'? Díi k'ad kwii ná'ázt'i'go hool'áagóó bik'ee ti'dahwi'níł dooleet. Ts'ídá biighahí bíł yanáa'aa dooleet. 'Adahwiis'áagóó ná'ázt'i' naaz'ąq'góó béégashii, ła' da 'ahideelnaago yah 'ańdaalwo'go biniinaa saad nichx'p'í dahóló. Naaltsos da bee 'ahee yah 'adajii'níł. ła' da biniinaa k'ad 'awáalya nijzhjee'go 'át'é.

Jó díi náas hodeeshzhiizhgoó 'ákódooníł, dííniid diné bich'i' haasdzií'go. 'Áko ndi 'aaji' diné shik'eh dadeesdl'íí. Bennie Tóhí shik'eh deesdl'íí. Frank Cadman dóo Tom Long shik'eh deesdl'íí. Háahgóó shíí sáanii ndayookqah.

Kwá'asini, shimá sání, shimá, kót'éé dooleet. Niyáázh hool'áagóó kwii naanish bá hóló dooleet, daaníigo háahgóó shíí yaa nda'ookqah. 'Áko 'áájí diné yee lá da'asł'íígo shí 'éí t'áadoo bee lá 'asł'íí da.

'Aadóo t'áadoo hodíina'í da'deezhnish kóoní. Diné ła' Herbert Barney wolyé 'éí t'ah nt'éé' nahgóó bikooh hats'ózi góyaa tsé ndeijaahgo yinaalnish. 'Áko 'ákwii baa náyá. Ha'át'éegoshq' doo 'atah nanilnish da, shidíí-niid.

Jó díi doo shíł 'aaníi da dishníigo haasdzií' ní, bidíniid. T'óó naanish baa na'aldeehgo shí 'éí doo 'atah naashnishgóó haa shíí nízah nihoolzhiizh. 'Aadóo ła' kwii naalyéhé bá hooghangí náyáá nt'éé', 'aadéé', héi hastiin, haalá 'áhoodzaa, tsénił ła' ndii'aahgo bee 'atah ch'ínílnísh, shí'doo-niid. 'Áko hádąq' shíí da'deezhnishgo, k'adéé daats'í 'ańné'é'aahgo. 'Aadóo tsénił ła' ndii'ąq' dóo haa'í shíí diné ndaalnish 'ak'p' 'atah shíł dah 'adiilwod. 'Oolt'ih léi'gi shíł 'íldée' dóo 'atah ch'íníshnish. 'Aadóo déshnish dóo 'éí yá'át'éehgo hoolzhiizh. 'Azháanee' kóhonishéígo 'ada'iyiil'aah ndi 'át'chíní yá'át'éehgo 'ańda'afnahgo hoolzhiizh. 'Áko yá'át'éeh ga' lá daniidzin.

Kóne' dibé yah 'anoorkaad dóo 'índa doo yá'át'éeh da sil'íí. Ch'óóshdąq'ąq' 'éí yá'át'éehgo baa ha'ooldee' díi dibéhígíí. 'Íidąq' Bilagáana ła' Henry Smith wolyéé nt'éé' 'éí yaa 'áhalyąq'ago. 'Áko yá'át'éehgo haa shíí nízah nihoolzhiizh. Ndi 'íidąq' t'áa hó 'aghaa' ninádajiiłnih nt'éé'. Kó'óolyéeni ní nil'íí kwíi 'atah lá daho'di'niigo 'éí bééhóziní nt'éé' 'íidąq'.

'Aadóo dibé 'at'ghaa da'doo-níł ha'níigo 'áadéé' t'áat'á'igo kodóó 'éí naakigo bik'é ndahaa'nil. 'Aadóo wóshdée' lą'ígóó 'ánáadahóót'íid. Dibé yéé nahji' kólyaago béégashii 'at'as'éí koji' 'átah 'ánáánálya. Bidił dadí-nool'íł ha'níigo kwii bidił 'ánáadaalya. Néel'íígo bidił doo 'ahidaat'ée da lá, t'óó 'at'so nihaa ndahidoonih. Bidił t'áááhági 'adaat'éego 'éí yá'át'ééh, náahodoo-niid. 'Áko

(Page 4 bikaa'gi baa náháane'.)



habéégashii yéé t'óó haa ndahaaznii'. Méhigodéé' béégashii ta' náneelkaad. Béégashii haa ndahaaznii' yéé 'éi 'áádéé' béeso yéé t'áadoo bihodiit'i'i hach'i' ndahaasya'. Haashíí néeláq' hach'i' ndahaasya', hólá. Béégashii Méhigodéé' náneelkaad yéé 'éi t'áátá'í hataastí. Kwe'é daqgo da'ashchíígo biyázhi 'éi t'áátá'í ná'táq' nínadajisidla' n'léigóó. Dibéhéé 'éi Bilagáana 'adeineeskaad. Kodóó béégashii bee tá'í 'ídlíniigí baa hanáá'ooldee'.

'Áko 'éi díísh jígóó biniinaa doo yá'át'ééh-góó kééhwit'i'. Biniinaa doo yá'át'ééhgo 'ahá hadaoodzihih 'át'éégóó hool'á díísh jígóó. 'Áadóó wóshd'éé' t'áá doodahági 'át'éego 'ahaa ntsideiikees hazl'i' 'akon. Nihik'éi 'ádin nahalin sil'i'. 'Áadóó níwohji' háida bee daa-k'éii t'áá 'altso 'ádin nahalin sil'i'. 'Áko t'áá 'éi biniinaa t'áá hazhó'ó doodahági 'áda'ahiil-jígo 'át'é. Binaadéé' dajílinii shíí t'áá 'aaníí yá'át'ééhgo kéédahojit'i' danihijó'ní. 'Éi doo 'ákót'éé da.

Lah béégashii ndahaniihdi níyáago 'áadi Lók'a'jigaidéé' 'Éé' Neishoodii Yázhí dabiji-nínigíí nashidéétkid. Háí yihodeez'áqgo díí béégashii bee tá'í 'ídlí ha'nínigíí baa naahkai? shidííniid.

Hólá, shí doo shíí bééhózin da, bidííniid.

Ha'át'éegoshq' doo níí bééhózin da? Níí bééhózingo 'ádíní, shidííniid.

Ts'ídá t'áá 'íyisíí ts'ídá bits'ózi ndaazt'i'j' níí bééhózin nisin, shííni 'akon. 'Áko lá doo shíí bééhózin da ní, dishní.

Walter Bitsi shíí Bilagáana da ta' yíí 'ahá ndahat'áago k'ad 'éi shíí 'ádaat'i'. Shí dooda, dóó doo shíí bééhózin da. Doo shíí bééhózin-ígíí biniinaa ts'ídá doo shíí 'aaníí da. T'áadoolé' bee tá'í 'ídlí wolyéii 'áda'ool'jígóó doo shíí bééhózin da. Jó 'akon kóq k'ad dóola yázhí naaki ná ndii'nil lá 'akon. Háí shíí bi-líígo ná ndii'nil 'akon. Ts'ídá daats'i shí shíí'éé ta' naa yílt'i ndi 'áko béeso yígíí doo shaa dííniigóó bee haz'q. Béeso yígíí shíí ha'át'éego ndanideeh. 'Éi doo shíí bééhózin da. 'Éi baq 'ádishní bee tá'í 'ídlí wolyéii 'áda'ool'jígíí doo shíí bééhózin da, hodííniid.

Ts'ídá t'áá 'íyisíí nishónigo bee nihaa dahane'go 'át'é 'adahwiis'áagóó díí Naakai Bito' hoolyéegi kéédahoh'tínigíí. Doo 'asohodoo-béézhgóó diné béégashii yee dah da'it'íh ha'níigo bee nihadahane'. Sháq' hanií 'atah 'ákónit'é hanií ní, shidííniid.

'Ádin, ts'ídá t'áá naakihi shibéégashii. Béégashii tsa'ii dóó biyázhi ta' binááhaa nííjigo 'éi bóoltq'go t'áá 'ákódígo shibéégashii. Diné t'óó 'ahayóí ná'ázt'i' yiyi'dóó ch'ídahaaazná. Kóne' kéédahat'j' nt'éé' t'óó ch'ídahaaazná. 'Áko háí béégashii yee dah 'oot'j'j'. Jó 'akon t'áadoolé' biniyé'hégoó béégashii 'atah bee dah 'íit'j'j' shidíní, hodishní 'akon. Ní atah béesh naqah dah si'ánéedq' ts'ídá díkwíidi shíí baa ndanihiisiskan díí shiná'ázt'i'ígíí shá baa ndaah't'j' nihidishnígo. Hastiin 'Adiits'a'ii yéé 'éi t'áá shq' shich'i'j' hanádzih nt'éé' tahda. 'Áko ndi t'ah ndi t'áátáhági 'át'éego biniinaa doo yá'áhoot'ééhgoó hoolzhish díí 'aná'ázt'i'ígíí.

Akéé'di ná'íiznii' yéé shináát ná'íiznii'. Béégashii yáázha naadiin hastq'q' sindáo báq'hííjigo dahidédlo'go nahaaznii'. 'Ashdladiin dóó ba-'aan 'ashdla' nahaaznii'. Dóola yázhí 'éi ta'ts'áadah nahaaznii'. Neeznádiin dóó ba-'aan 'ashdladiin dóó níwohdi haa'í shíí báq'h nda-'íizl'j' t'áátá'í naazínigíí. Béégashii tsa'ii tádiin dóó ba-'aan t'áátá'í nahaaznii'. Naaki doot'ízhgo dah dahidédlo' sha'shin 'éi. Jó

'akon t'áá 'át'é 'ahíoltq'go 'ashdladi miil dóó níwohdi báq'h 'azl'j'. Ts'ídá t'áadoolé' hodiina'í t'ah nt'éé' checks níigí hodoo'niid. Diné naal-tsoos yéedadilchidgo bich'i' nda'iilyé hodoo'niid. Ní'iilyé ha'nínéé t'óó bich'i' ní nish'j'igo hodeeshzhiizh. Diné ta' hataál yis'áqgo bíká 'adeeshwoléé t'áadoolé' choosh'j'íhígóó 'aadéé' j'j' shíí dah diildloozh. Naalyéhé báhooghan góne' bína'idéétkid nt'éé' Walter Bitsi lá checks neiyé ní hodoo'niid. K'adéé bit dah 'adiilyeed n'áhagóó, nda'azheeh biniyé naal-tsoos há 'ádaalne'go diné ta' yíí deeskai shidoo'niid. T'áá 'áko 'ákóq' dah díiyáa dóó t'áá bighan góne' bit yah 'íiyá. T'áá 'áko naal-tsoos shiyaa níit'q. Díí biniinaa diné naaltsoos yéedadilchid shí'di'niigo 'aadéé' shich'i' ní-jósta'.

Lá'qqa, jó 'ákót'éé lá. 'Áko lá díí béégashii yáázha t'áátá'í sizinígíishq' 'éi díkwíí báq'híligo ndahaaznii'? dííniidgo ná'idéétkid.

Béégashii yáázhiish baa yinish't'j', kóq naal-tsoos bidinilchíid, 'áko 'índa nich'i' n'deesh-léé, shidoo'niid.

Jó 'áko naadiin hastq'q' sindáago dahidédlo' nahaaznii' shíí bééhózin, hodííniid. Kodóó saad hazl'j'.

Doo 'altso bééjónííh 'át'éégóó 'ahídzíí'. T'áá 'aheelt'éego nihizaad hólq' lá 'akon. Béégashii naakiigíí béeso tsosts'ids'áadah nits'áq' bidoodzo, shí'doo'niid.

'Áko lá 'éi t'áá bíghah shaa ndíí'níí ní, ho-dííniid.

Doo naa náosh'níí 'át'éé da, 'ákó'oolyéenií, nichago níí'ádíltxis ndi doo naa náosh'níí 'át'éé da. Doo níí 'aaníí dago 'áldó' béégashii yígíí n'áhagóó naa ch'óolyeed, shí'doo'niid.

Doo t'áá k'ad shaa ch'élwod da, dishní. Béégashii ndi t'áá 'at'qqa bíí' daniílinii bíbee'í'-diidlíid bik'í naaznii dooleet'ígíí 'ádin. Shí shi-béégashii yígíí shíí bééhózingo 'éi t'áá 'íidq'q' biyázhi bit dédéel dooleet nt'éé. 'Áko 'éi t'áá shí nisingo da bizadíigizhgo sha'átchíní t'áá shq' da'oolghal dooleet nt'éé. Díí k'ad 'éi béé-dahózinígíí biniinaa ts'ídá doo bee nihidáhó-nííh da. K'ad t'áá shíí 'ákót'éego ta' níhíí béédahózin. T'áá bita'gi ta' diilghat'ígíí ts'ídá 'ádin.

Kóoní lá béeso ta' naash'a ní. Hágoshíí shighanít'aah, shí'doo'niidgo kóq bíkáá' 'adání bíkáá'góó dah yiz'q.

Aadóó check yéé siza'azis 'ííltsooz dóó bich'i' dah díiyá. T'áá 'áko nahd'éé' diné shich'i' hideeshcha'. Dooshq' t'áadoolé' k'idish-nééh lá níiz'j'go kóji' shí'ééts'oh hahidiishghan-go baa ndiisdzáhq' 'aadéé' t'ísh yíists'áq'ii sizadzoolts'in. Nagháíí konibqahj'j' k'asdaq' naa'íigo'. Náashíízhniitáál nt'éé' 'éi t'óó shízhidéetáál. 'Aadóó 'índa hach'i' dah diish-wod dóó ho' 'íidéel. 'Aadóó t'í'óó'góó ch'í'ahinígíí 'éi t'í'óó'di hwee nízníthaal. Hááhgoó-shíí díí t'éiyá 'áhoosh'aa. Hach'é'édq'q'góó hááhgoóshíí díí naashchxi'. Doo níí't'éégiish 'á'hiilyaa. Kéyah biniinaa 'á'hiil'j'. Nihinant'a'í biniinaa 'á'hiil'j'. Béeso biniinaa 'á'hiil'j'. Béégashii biniinaa 'á'hiil'j', jó 'akon.

Éi biniinaago k'ad shinant'a'í dajílinii shíká 'azhdoojah. Díí 'aná'ázt'i'ígíí n'áhagóó kóni-dazhdoodlíí. Ha'át'íí biniyé 'anish'j', níigo sídá, díí Walter Bitsi wolyéii. Háí 'íllígo 'ábii-laa? Shí daats'i? Naakai Bito'gi diné kéé-dahat'íinii daats'i 'ádaat'j'? T'áá 'aaníí 'íllígo 'áho'diilyaago 'áldó' k'ad bééhózingo yá'á-t'ééh.

'Áadóó 'awáalyagóó tádíiyá. 'Áadi díkwíí-shíí shiiskq'. Ndeezid dóó hastq'q'góó yoot-káatgo 'índa 'áadi 'ahaa hodoo'niíh shí'doo'niid. Doo chohoo'j'igóó hahínídzí'ée kóq naal-

ts'ooos bíkáá'go síltsooz, shí'doo'niid.

T'áá lá 'aheelt'é ní. Shí hanií t'éiyá 'ákó-t'éego sizaad. Hó 'áldó' t'áá 'ákót'éego ha-zaad. T'áá yá'át'éhégi 'áhi'dii'niigoósh 'ahii-gq'q' dooleet, hodishní síláago. 'Aadóó t'áq'góó 'ádaa nahosisne'.

Jó 'akon 'ákót'é. Haa shíí yit'éego nihá baa ntsídajikees dooleet shinant'a'í dajílinii, dóó shibéesh báq'h dah naaznii dajílinii.

I grew up at Mexican Springs. I was born here, and here I am getting old. Some time ago, without my knowledge or presence, this land that I claim as mine became the subject of a discussion depriving me of it. In those days I seldom attended meetings, so this took place without my hearing about it.

A missionary used to hold meetings up on the mountain from Mexican Springs, and when I went there I heard about this matter of putting up a fence. A Navajo by the name of Wallace Peshlakai told me about it, and I wondered what he was talking about. I thought perhaps they are putting in a railroad track to haul out timber. It didn't occur to me that they meant this present fence. When they afterward explained it more fully, it developed that they meant to fence in a large area around Mexican Springs. From that time I have been in disagreement with the idea.

Before long a meeting was called here. At this meeting I was off to one side talking when Clay (?) Etsitty said, "Hey, come over here. Do your talking from here."

So I went up there. With him as an interpreter I spoke to the people. I said, "I am not in accord with this proposed fence." My mother, who is also Walter Bitsi's mother, said that she was also in disagreement with the fencing idea. Another woman, whom we call Road Over The Water also spoke, saying that she too was against it. So there were three of us who spoke in opposition to it.

Then they said to me, "Just exactly why are you against it, you so and so? This deal means a lot of money to us."

"Well, I've got a reason," I said. "As you well know, the people who have fenced-in areas around here aren't very anxious to open those areas to other people. If a fence is placed here we are going to suffer on account of it for a long time. It will be a heap of trouble. Wherever there is a fenced area, there is always trouble, because horses and cattle stray in. Lawsuits follow. There are people right now in jail on account of it. That's what will happen here in the future, all on account of a fence."

But the people disregarded and out-argued me. Bennie Tohe, Frank Cadman and Tom Long all argued more convincingly than I. They worked on the women-folk, begging them to acquiesce.

"Friends, Grandmothers, Mothers, it will be a good thing. Your sons will always have jobs here," they said imploringly. When the men gave in, I did not.

Pretty soon work began here. The next thing I saw was Herbert Barney who was working here putting rocks into the gullies. I went over to him, and he said, "Why don't you ask for a job?"

"You will recall that I spoke against this," I told him.

As the work went on I stayed out of it for a long time. Then one day I went to the trading post here, and someone said, "Hey there Mr. grab an axe and get to work with it." It was almost noon when this happened. So I picked up an axe, and was taken to the place where the men were working. I got to where they were busy fencing, and started to work. So it was that I began working, and things went well. Even though the wages were small, they kept my family well fed. So we thought maybe it was really all right after all.

Then sheep were brought in here, and conditions became bad. At first when they brought sheep in, everything went well for awhile. At that time there was a man by the name of Henry Smith who took care of the sheep program. Things went smoothly for some time. During this period, each man marketed his wool individually, and everyone was told just how many sheep he had in the band.

Then it was proposed that we trade our sheep for improved stock, at the rate of two of ours for one of the improved, which we did. Since that time many things have taken place. The sheep were eliminated and cattle of various kinds were brought in. They proposed to test the blood of the cattle, and when they had tested it they said that the cattle were not all of the same breed, so we must sell them all. They recommended a single (uniform) breed. So the people sold their cattle. Some cattle were then driven up from Old Mexico. The people

(Continued on page 5.)



# NAAKAI BITO'GI

(CONTINUED FROM PAGE 4.)

(HERMAN BITS)

who sold their cattle received payment without difficulty. I don't know how much they got. They each received one head of the Mexican cattle, and when these calved in the spring, they paid back one calf. The white people drove off the sheep. That's when the Cattle Association began.

On that account we are not getting along well now-days. For that reason we haven't had pleasant words for one another for a long time. From that time on we have entertained only ill feeling for one another. It seems as though we no longer have relatives (friends), nor even distant relatives. All on account of that we treat one another terribly. Our surrounding neighbors consider us to be well off, but they are wrong.

Once I went to a cattle sale, and there I met Chic Sandoval from Lukachukai, who asked me, "Whose idea was this Cattle Association you people have?"

"I don't know," I told him.

"Why don't you know? Sure you know. I think you must know every detail of it," he said.

"I do not know," I said. "Perhaps it was Walter Bitsi who worked this out with some white people. I didn't, and I don't know a thing about it. It is because I know nothing about it that I dislike the idea. I know nothing of the ways of associations. Now you see those two young bulls which were picked out for you (to buy). They might belong to some body. Maybe one of them is mine, but you are not going to pay me. I don't know what becomes of the money. That's what I mean by saying that I am ignorant of the ways of associations," I told him.

"People outside are saying some very flattering things about you people who live here at Mexican Springs. They say that the people here are really well to do cattlemen. I thought you were one of those," he said to me.

"No, I only have two head of cattle. I have only a cow and a yearling calf. Many people have moved out of the fenced area. So who is rich in cattle then? These people used to live in here, but they moved out. So who is rich in cattle? So there's no point in your telling me that I am a well to do cattleman," I told him.

"When you were on the Tribal Council I begged you a number of times to do something about this fence around me. Chee Dodge sometimes spoke in my favor. But this fence still remains as a nuisance," I said.

I was present at the last cattle sale. Calves brought .26 a lb. Fifty five were sold. Young bulls brought .11 a lb. These sold for upwards of \$150.00 a head. Thirty one cows were sold, and I think they brought .20 a lb. So the total was above \$5000.00. Shortly afterward it was said that the checks had come. We heard that people were making their thumb marks preliminary to receiving payment. I held back, and didn't go at once to receive payment. I wanted to help a man who was giving a sing, but I had nothing with which to help him, so I rode over here (to Mexican Springs). I asked at the trading post, and they told me that Walter Bitsi had the checks. They said that he was in the act of leaving with some men to get a hunting license. So I then went over to his home. He brought out a book, and placed it before me. Then he proceeded to explain why people were making their thumb prints before receiving their checks.

"Yeah," I said. "But how much did the calves bring per head?" I asked.

"I'm not talking about calves. Put your thumb print here so I can pay you," he told me.

"Now I know that they brought .26 a lb," I told him.

That's when the trouble began. I don't remember all the names we called each other. We were one as bad as the other.

"Seventeen dollars were deducted for the two cows you have," he told me.

"Now look here, you have to give me every bit of the proceeds," I told him.

"I can't give them (the seventeen dollars) back to you, you so and so. Even if you cry and beat yourself against the floor I can't give them back to you. And if you don't like it, get your cattle out of here," he told me.

"I don't want to take them out," I said. "You can't tell one cow from another anyway, because they're not branded. If I had been able to identify my own cow I would have caught the calf. I would have butchered it when I felt like it, and my family could have had it to eat. Since the cattle cannot be identified, we have little to do with them. Perhaps some of you know it's like that. We can't go in and get a beef."

"I have some money here. Try and get it," he said to me as he put it on the table.

I put the check in my pocket, and went for it (the money on the table). Just then he started toward me,

# NAAKAI BITO'GI BEEGASHII BEE LA'I 'IDLINIGII

BY WALTER BITSIE — MEXICAN SPRINGS, N. M.

Kwá'asini, t'áá 'ánóltso, díí k'ad Naakai Bito' hoolyéegi 'áhoot'éegi bee nihił hodeesh-nih. Naakai Bito'gi 'iná'ázt'i'ígíí Wááshindoondéé' bee hodeest'áanii 'át'é. 'Éi díí 'iná'ázt'i'ígíí haa shíí néeláq' béeso bik'é niilyáago 'a' yidzaa 'akon. 'Áádóó ndaashnishii béeso haa shíí néeláq' bich'i' ndahaasya. 'Aadóó díí 'aná'ázt'i' biyi'gi 'adahóót'iid nílíinii doo 'altso nihił bééhózin da 'akon. Béesh baqah dah naaznilił dajilíinii doo 'altso hoł bééhózin da. 'Índa t'áá nihił ndi doo nihił bééhózin da 'akon, 'ádaadzaii. Ha'át'éegi da chahaat'heet-go doo hoot'ii da 'ah 'akon. 'Éi díígi 'át'é nahalingo t'óó saadígíí dóó t'óó jini jini ha'nínigíí díí t'éiyá bee baa dahane'go 'adahwiis'á díí Naakai Bito'gi haz'ánigíí. 'Éi shíí t'áá 'ákó-t'éhégo nihił béédahózin.

'Iná'ázt'i' dóó biyi'gi dáda'deest'ín dóó kéyah hasht'éé dahoolyaa dóó t'íis da k'ééda-deesya. 'Áko díí k'ad t'áá bił yá'ádaat'ééh danilíinii 'atah yaa dadeeskai 'akon. Bighan da naaz'áqgóó yee yaqah tsídadeezkéezgo, tsin k'éedadilye'góó yaa ndiikai 'akon. 'Áko 'éi díísh jígíígo díne 'a' doo bił 'adaaniígóó yá-daat'i'.

'Áko 'éi k'ad naaltsoos t'áá dinék'ehjí saad-ígíí bee bik'éeshchígíí hahinidéhígíí 'ániid hanáánídee'ígíí bikáa'gi díne t'áá kodóó danilíinii díí ná'ázt'i'ígíí doo bił 'adaaniígóó hadahaasdzii'go saad bá bikáa' nílínił 'a' 'akon. Hóla 'éi 'ákódajit'éhígíí. Ts'ídá 'adahoot'éegi doo hoł béédahózin da. 'Éi baq díí béégashii kóne' naakaaígíí ts'ídá 'éi t'éiyá ch'éedajit'ááh 'akon.

'Iná'ázt'i' hazlígíí dóó wóshdégé' 'adahóót'iidii 'éi bini' 'ádaat'éego díí k'ad díí' náahaii dóó wóshdégé' ch'ihonish'aah.

Díí' náahaiídáq' díí k'ad béégashii bee 'a' 'ídlíinii yee dah yikahígíí bidiyá. 'Áádóó naaltsoos bá dah díí'á t'áá bí 'ádashiłnígíí. T'áá 'aaníí 'íidáq' shibéégashii 'ádin nt'éé'. 'Áko 'éi t'áá bí béégashii 'a' shaa deistígíí naaltsoos bá dah díí'á. 'Éi kót'éego bee 'atah sélígíí.

Díí' náahaiídáq' dóó t'ah níwohdáq' 'éi Wááshindoon yá ndaalnishii bich'i' nda'iilyéego díí k'ad shinaanish nílínigíí yaa yíkai. Shí baa háiyáa dóó 'éi doo bik'é shich'i' nílílyéego kóq' baa yisháał. 'Áko díí kodóó béégashii t'áá shí 'atah séłnigíí, jó 'éi baa shił hózhógo 'atah baa yisháał 'akon.

Díí béégashii yígíí 'éi Bilagáana béégashii

hopping like a boxer. I thought by golly he won't get the best of me, and just as I started to throw off my coat "Wham," he hit me in the face. I nearly fell by the fireplace. He kicked at me, but just grazed me. Then I went for him and grabbed him. We struggled out through the door, and I threw him down. I really made a bloody mess of him. His dooryard was covered with gore. What we did to each other wasn't anything to be proud of. But we did it on account of our land, our (government) leaders, and our cattle.

For that reason, I wish my leaders would help me. Do away with this fence. Why does Walter Bitsi think he is the authority? Who gave him the power? Me? Or did the people who live here at Mexican Springs? If he indeed has the authority, okay then.

Then I was taken to Jail, where I spent several days. I was told that the judge would hear my case on the sixth of the following month, and I was told that all the things I had said were written down against me.

We're both one as bad as the other. I'm not the only one who said those things. He did, too. We wouldn't have fought unless what we said to each other was bad," I told the policeman. And I told a lot of other things about myself.

That's the way it is. What do you government and tribal leaders think would be the best solution?

nanilt'q' bił béédahózinii deinéelt'j'ihígíí, bidił yá'át'ééh ha'níinii, jó 'éi 'ádaat'é 'akon.

Táadiin dóó ba'aan 'ashdla' góne' (1935) yi-hah yéedáq' béégashii bijáad danineezígíí wolyé jini, dóó bidee' danineezígíí wolyé jini, dóó Naakai bibéégashii wolyéhígíí kóne' 'iná'ázt'i' góne' yah 'adajiznil. 'Nt'éego Bilagáana d'éego deiníł'j'igo doo yá'át'ééh da daani. "Haa'ishq' díí béégashii yah 'adahisoonilígíí 'altso nihaa ndahóniih," dahó'doo'niid 'akon. 'Éi t'áá 'ákódadziidzaa. Bidinínáádéé' béégashii yá'át'éehii, bitsi' ditáanii, bá nahaaz-nii'. Kodóó 'índa béégashii bee 'a' 'ídlí ha'nínigíí háat'i' silígíí. 'Éi díí jígíígo yee 'a' nílígíí hoolzhish. K'ad díí jígíí t'áadi neeznádiin dóó níwohdi biighahgo naakai béégashii. 'Índa bidiłígíí 'át'éegi náas 'áalnił. 'Índa dóola t'áá 'ákót'é 'akon. Dóola 'aláahdi da'ílinii ndahiilniih. 'Aak'eedáq' dóola naaki nda-haalnii'. T'áá'á'í sizinígíí náhást'éidi neez-nádiin dóó ba'aan tsosts'idiin dóó ba'aan 'ashdla' b'áqah 'azlígíí. Jó kót'éego béégashii yígíí náas dayínii'nił 'akon.

Jó 'ániid díne kodóó nihitahdóó béesh baqah dah si'áni jílígíígo dóó 'a' 'éi táa' naaznilił ha'nínigíí binaaltsoos 'íł'íni jílígíí díí béégashii bee 'a' 'ídlínigíí doo hoł 'aanígóó ch'íhozh-ni'áq' 'akon. 'Áko ha'át'éego lá t'áadoo bee 'atah jilíinii doo shił 'aanii da jiniigo baa níjít'j' dooleet k'ad t'óó kót'éego baa ntsáhákees kodóó?

'Áádóó díí naaltsoos díne bizaad bee hadahinidéhígíí t'áá 'ániidígo hadahineezdee' yéé biyi'gi Woodrow Becenti joolyéhígíí kójiniigo ch'íhozhni'áq' lá: "Kodóó 'iná'ázt'i' biyi'dóó díne ch'ineelkaad." Háí lá kodóó ch'ineelkaad lá? K'ad kodóó t'óó 'ákót'éego baa ntsáhákees. "Dibé bee 'a' 'ídlíł nt'éé' t'óó 'altso nahaaaznii'. Díne bidibé da'ílinii yéé t'áadoo bée da'jisnii'í dibé 'altso ndajisnii' lá," náázhdí'nił lá 'akon. 'Áko la' 'éi shí doo yishniih da. Bidibé da'atahii t'áá 'altso bida'asnii'go shí kót'éego shił bééhózin. "Díí 'aná'ázt'i' biyi'dóó díne ch'ineelkaad yéé 'éi t'á'oo'di té'é'j' dichin dóó t'áá 'altsoni yik'ee ti'dahooniligo wóne' 'éi béégashii yee 'a' 'a' danilíinii ts'ídá t'áá yini 'át'éegi da'ayáq' jiniigo dó' ch'íhozh-ni'áq' Woodrow Becenti. Díí k'ad kót'éego nihaa ch'íhozhni'ánigíí lá 'éi 'ahéhee'gi 'ázh-díiniid ni. Ná'ázt'i' biyi'gi díí k'ad ha'át'ii da nabóhonitaahii, 'índa ha'át'ii da bee 'a' 'ídlí nílíinii náasgóó 'áda ntsáhákees wolyéii, jó 'éi 'át'é daniidzin 'akon. T'áadoo le'é yá'át'éehgo sha'átchíni bá séłaa dooleet daniidzinígíí, jó 'éi k'ad kóne' nihibéégashii 'atah ndaakai, 'akon. 'Índa náasgóó háadi da bik'i náhwii-doot'ihii hwee 'ádingo dóó doo hájít'j' dago 'éi t'áá 'aaníí t'áá 'altsoni bik'ee ti'hoo'níh 'akon. 'Áko díí k'ad kwii bee 'a' 'a' niidlinígíí 'éi shí baa 'ahééh nisin. Háálá 'éi náasgóó bee 'ák'i 'adoodáał 'át'é 'akon.

'Áko díí k'ad 'akóq' 'adahwiis'áagóó kéeda-hoht'íinii 'éi k'ad díí t'óó nihił ch'ídahosé'á. 'Áko ts'ídá t'áadoo 'át'éhé da ndi 'át'é 'akon.

Tségháhoodzánidi béesh baqah dah naaz'á-ni 'akée'di 'álah sil'í'édáq' t'óó ndashijójihih 'akon. "Ba'át'e' hólq. Kéyah yee 'adíhólníh," ha'níigo díne shaa ch'éedahat'ááh 'akon. Ha'át'éego lá díne t'áadoo bahat'aadi ba'át'e' hólq ndi t'óó hatah naagháa dooleet? Jó 'ákódaat'ei biniyé beehaz'áanii dahólq, dóó siláago da biniyé dahólq. 'Índa 'awáalya da biniyé dahólq 'akon. Ha'át'éego lá díne ba'át'e' hólq ndi t'óó dazhníł'j'igo hatah yigáał

(Page 6 bikáa'gi baa náaháne'.)



# NAAKAI BITO'GI BÉEGASHII

(WALTER BITSIE)

dooleef nisingo kodóo t'óo bee na'ák'itséskees 'akon.

Jó 'áko ndi, 'iináhígíí t'éiyá baa ntséskees. Shidine'é t'áa 'altso yá'át'éehgo 'ada'a'nah dooleef nisingo díí k'ad béégashii bee t'á'í 'ídlí-nii yéigo 'atah bidiishkaal 'akon. "Béégashii bee t'á'í niidlíinii yéigo 'adaah't'í," jó da'ahidii'ní 'akon. "Béégashii 'aláahdi 'adaat'éei, bitsi' daditáanii, ts'ídá díí t'éiyá náás noot'íí dooleef. Háádéé' da nihaa ndayii'níhgo t'áa 'ákót'ée dooleef. 'Éi baq ts'ídá bá baa 'ada-hwiilyáq dooleef," jó da'ahidii'ní 'akon. 'Áko 'éi bik'ehgo dóola nihaa ndayii'ní yéé bá baa 'adaahwiilyá. 'La' t'áa náahai'dáq' dóola nihaa ndayii'ní'go 'éi t'ah ndi k'óq bá baa 'adaahwiilyá. 'Áko 'éi 'áají bibéégashii danilíinii yee náás kódeidoolíí, t'áa nihí nihidine'é danilíinii 'akon. Kót'éego 'át'é shidine'é 'akon.

'Áko díí yooch'íid danilínígíí t'éiyá bee nihaa ch'ídahwiit'aah. T'áa hó 'adajit'éhígíí, doo na'ák'itsídadzilkeesii, 'índa náásgóo bee 'iiná dooleefii doo nabik'itsídadzilkeesii, jó 'éi 'adajiní 'akon. Shí 'iinisingo 'éi Dewey Etsitty hodooya'go k'ad yá'ti'gi 'át'éego há yá'ti'go hadine'é bee náás jidó'éesh laanaa nisin 'akon. Woodrow Becenti hodooya'go naaltsoos há 'íí'íígo dóo há hoo'áa'go haláqjii 'ahidí-zíí laanaa t'óo nisin. K'ad 'éi t'áa sáhi ch'ée'h 'ádeit'í nahalin. T'áa sáhi yee 'adíhólnííh shi'di'níigo biniinaa díísh jii'góo t'óo saad shá naach'qahgo hoolzhish. K'ad shí kót'éego na'ák'itséskeesgo 'adíshní. K'ad t'áa 'ákó-t'éhé.

My friends, all of you, I now propose to tell you about the conditions at Mexican Springs. The fenced area here was a government project. It cost a great deal of money to construct, and a great deal of money went for labor. Most of us do not know just exactly what took place within this area. The Councilmen do not all know. And we ourselves do not know what took place. It is like a dark place where one cannot see. The only information people get comes through gossip. Of that fact you are probably aware.

After the fence was erected, reservoirs were built, and the land inside the area was attended to, and cottonwoods were planted. Then those who understood the motives behind the project began to practice (what was being taught to them). They considered the future of their homeland, and began to replant trees. Some men still today speak against it.

Now in a recent issue of this Navaho newspaper, articles appeared by some of the local people who are opposed to the Mexican Springs Project. That is their business. But they do not know the facts of the matter. Therefore the main bone of contention is this Cattle Association.

I'll pass over the period intervening between the present and the time when the fence was put up, and will confine myself to the past four years.

Four years ago I became a member of this Cattle Association, and became a bookkeeper for them, at their request. In fact, I had no cattle at that time, but the members gave me a cow in return for my bookkeeping. That is how I became a member.

Prior to that time there was a paid government bookkeeper. But since I took over the job, I have worked without pay. I am glad to have a part in this Cattle Association.

These cattle (raised by the Association) are of a breed similar to those raised by white stockmen.

Back in 1935, the people brought into the area some long horned, long legged cattle, and some Mexican cattle, and the white people said they were poor stock. They said, "Why don't you people sell all those cattle you've put in here?" So the people did. And the poor stock was replaced by good beef cattle. Thereafter, the Cattle Association began. It still remains, and at present we have over 300 head in the herd. And the breed is being improved. The bulls are of a good breed. We buy the best bulls. Last fall we bought two bulls. They cost us \$975.00 each. That's how we are carrying on the improvement of our stock. Recently a man from here, who is a member of the Council, and another who is the secretary of the local Chapter, and both of whom are opposed to the Cattle Association, voiced their opinions.

# NAAKAI BITO'GI 'INÁ'ÁZT'I'IGÍÍ

BY FRED U. BITSIE — MEXICAN SPRINGS, N. M.

'Kwá'ásiní, shidine'é 'adahwiis'áagóo t'áa 'ánóitso, yá'át'ééh nihidishní. Shí díí Naakai Bito' hoolyéegi 'atah kééhasht'í. Kwii t'áa 'áhoo'ts'íisigo saad t'a' ndeeshjih.

Ts'ídá 'aláqjii' dooleefígíí 'éi t'áa 'ániidígo diné Woodrow Becenti wolyéii naaltsoos diné bizaad dabikáa'go hadahinidéhígíí bikáa'gi saad t'a' nizhnijaa' lá yígíí saad ná't'áq' niná-deesht'áa. "Díí k'ad kwii Naakai Bito' hool-yéegi béégashii bee t'á'í jilínígíí hanant'a'í t'áa hó ndajistíinii 'ádin. 'Índa bikéédéé' náánás-dz'íí dooleefii 'ádin. 'Índa naaltsoos 'íí'íni t'áa hó hazhó'ó ndajistíinii 'ádin," jiniigo ha-joodzií' lá yígíí 'éi 'áá'dishní. K'ad t'áa shíí 'aaníí hódéé' 'ákót'éego baa ntsídajikees. Jó doo ho' 'adaanínígíí, bee nihitah dajilíí 'át'é-ígíí, 'éi shíí t'áa 'aaníí doo dajinihgóo naaltsoos yaa 'ahályáq dooleefii niiltí. 'Aláqjii' si-zíí dooleefii d' 'ádin dajiní 'akon. 'Éi t'áa hó-lógo 'át'é. Náábikéédéé' sizínígíí dó' t'áa hólo. Kóhoo't'éédáq' haa'ishq' 'aláqjii' sizíinii dóo bikéédéé' yígíí dóo naaltsoos 'íí'íni niná-dadii'ni' dadii'níigo biniyé díkwíidi shíí 'álah nísii'díí. Ndi ts'ídá t'áa 'álah néiidleeh bik'eh, k'ad béesh baq dah si'ání nihá jilínígíí Dewey Etsitty ho'di'nínígíí, ts'ídá t'áa hó da

We cannot understand why a man who is not even a member of the Association should express himself in opposition to it.

In a recent issue of this Navaho newspaper, Woodrow Becenti expressed himself as follows:—"The people were driven out of this fenced area." Who was driven out? That's what we wonder. He went on to say, "They started a sheep association, and the sheep were sold without the knowledge of all the owners." I haven't heard about that. As far as I know they were all notified. Woodrow Becenti goes on to say, "The people who were driven out of this area are on the outside suffering from hunger, poverty and what not, while the members of the Cattle Association have plenty to eat." Thanks for bringing these points up. What is being tried out in this enclosure, and through the medium of an association, is something worthwhile. We are thinking of the future of our children in connection with this cattle venture. If you have no thought for the future, and if you put nothing aside for time of need, you will suffer for sure. So I am thankful for this Cattle Association. That's a livelihood for the future.

I am bringing out these points for you who live in various places. There's no harm in it.

The last time they had a Council meeting at Window Rock, my name was mentioned time after time. People said, "He's got something up his sleeve. He has taken control of the land." How can they tolerate the continued presence of a man who is a known crook? There are laws to deal with such people, and that is the purpose of policemen and jails. As I consider my own position, I ask how can they let a man like that go free if he is indeed a crook.

However, I am principally concerned with questions of livelihood. I am a strong supporter of this Cattle Association, because I want my people to have a good living. We exhort one another to greater effort for the Cattle Association, and we say among ourselves, "We will raise the best breed of cattle, and if anyone wants to buy them from us, we have them available. For that reason we'll be careful with our breeding." For that reason we are still caring for some of the bulls we sold three years ago. Navaho people who buy bulls from us can improve their stock thereby.

We are described only by lies. People without a thought for their own condition nor their own future are the ones who say those things about us. As I think of it, I wish Dewey Etsitty would join us and, speaking for all the people, lead us forward (i.e. I wish he would join us and use the energy he now expends talking against us, for the benefit and progress of all the people.) And I wish Woodrow Becenti would become a secretary and a leader for all of the people (instead of for just a faction). Working alone, we of the Cattle Association seem to be the only ones (striving for unification and collaboration), but we're not making much headway. This business of saying that I am trying to take over the whole thing is pure fabrication. This is my position in this matter.

yéé 'áajii' 'anáhojidleehgo, "Béégashii bee t'á'í nohtínígíí doo shíí 'aaníí da, t'áa 'íiyisíí doo nisin da. Nihits'áq' ch'ibízhdeeshtat," jiniigo biniinaa doo hazhó'ó nihinant'a'í t'a' nináda-nii'niit' da 'akon. T'áa shíí 'aaníí béégashii yee t'á'í nilíinii binant'a'í 'ádingo baa ntsídajikees. Nihí 'adaniidzingo t'éiyá t'áa háiida 'atah nilíí shíí t'áa 'altso bizaad 'íí'ígo baa ntsídajikees. 'Áko t'áa 'altso yinant'a'í nilíigo 'át'é 'akon. 'Áádóo t'áa 'éi be'iina' 'adayiilaa dóo t'a' yee dahideeznaad, 'akon. Bits'áq'dóo béeso 'aa dahinidéhii chodayoot'í 'akon. 'Éi-dííígíí baqgo doo yideidóchíid 'át'é da 'akon. Nihinant'a'í dajilíinii t'áa 'aaníí ha'át'íi da bee 'iiná yá'át'éehii k'óq nihá nináadajisdláago shíí t'éiyá t'áa haa 'át'é. Bich'íí' nínáa'-dooyisii t'áa 'ádingóo t'óo dooda ha'níigo 'éi doo yideidóchíid 'át'é da. Jó kót'éego 'át'é.

Díí k'ad kwii Naakai Bito' hoolyéegi nihinant'a'í dajilínígíí yá'át'éehgo nihá ndahojí-áago, "Kó la' 'anáánát'é, shidine'é, kwii la' doo 'ákót'ée da, sha'á'chíní," danihiijiniigo nihá dahojí'aahgo yá'át'ééh láq. K'ad 'éi t'óo ts'ídá t'áadoo biniinaa 'ahinii'oh dajógal 'á-t'éii biniinaa 'ahinii'oh deiigal nahalingo 'á-niit'é 'akon. Nihí kodóo t'a' nísii'dz'í 'éi doo 'adaniit'ée da. Shí doo 'ánisht'ée da 'akon. Ts'ídá níléi 'á'chíní yázhí dóo níléi haastih nínáneel'áqjii' ts'ídá t'áa 'altso shíí baa hojoo-bá'í 'akon. Ts'ídá t'áa 'íiyisíí 'ajit'íigo, habéeso hólo'go ts'ídá t'áa hózhnizini' diné biká 'ajólyeed laanaa nisin t'eh 'akon. Shí kónisht'éei 'ánisht'é 'akon. Ha'át'íí lá díí kwii nihinant'a'í dajilíinii doo 'ákót'éego ntsídajikees da lá. 'Í' 'aa hojoo'ba'í wolyéii doo baa ntsídajikees da lá 'akon. Díí k'ad Dewey Etsitty joolyéego béesh baq dah si'ání nihá jilínígíí 'áhodishní 'akon. T'ah nahd'éé' béesh baq dah naaznilí 'atah jilíí 'át'éé, Herman Bitsie joolyéii, 'éi 'áhodishní 'akon. 'Índa t'áa naaznilí bá naaltsoos 'íí'íni jilínígíí Woodrow Becenti ho'di'nínígíí 'áhodishní nisingo 'adísh-ní 'akon.

'Alta' 'áásjii'róo, t'áa' shoo'dí, t'áadoo ha'á-t'éego da nihaa deinóht'íni. T'áadoo niha'á-t'e' nihá 'adaah't'é. Diné bik'eezhiniihgo t'áa nii'qadi baa yizhní'íigo doo yá'át'éeh da 'akon. Hats'áq'dóo 'aseez'í hidit'éhígíí doo yá'áshó 'íoolíí dago 'át'é. 'Éi baq ha'át'éego lá yá'át'éehgo kéenáadahwiit'íí dooleef lá ni-

(Page 7 bikáa'gi baa nááhane'.)



California hoolyéedi lahgo doo ndaadzas da 'át'éé' 'á-niid daadzaaz ha'níigo baa dahane'. Kwii be'elyaagíí líí' bigodta' biighahgo yidzaazgo be'elyaa jinií.



(FREDA U. BITS)

sin leh 'akon. T'áa daats'í shí t'éiyá 'ákwíini-sin leh 'akon.

Nihinant'a'í dajilínégé la' t'áa 'ájíltso nihi-ts'áqj'í dajilí 'ílljgo baa ntsáhakees kodóó. Díí k'ad t'áa díkwíniilt'éhé da'ahíniíta' nahalin-ígíí, 'éi la' t'éiyá ch'ééh náas kódeiit'í 'ílljgo baa ntsáhakees kodóó. Díí k'ad kóniit'éego 'ániit'é.

"Béégashii bee tá'í 'ídlj yoolyéi doo shí 'aaníi da, doo nisin da. Nlááhgóó ch'íhidool-gháq. Ch'íheelghango t'éiyá yá'át'éeh doo-leeft," dajinínígíí 'éi shí doo shí yá'át'éeh da. Béégashii la' bee 'iinánanii 'át'é nisin. T'óó baa ntséskeesgo 'ákót'é 'akon.

"Naakaii Bito' hoolyéego haz'áq dóó bits'á honi'áqdeé' dine'é danilínii la' t'éiyá biniinaa doo yá'áhoot'éeh da. T'óó'déé' danilj ndi ná'ázt'i' góne' béégashii 'atah neisnil," dajiní-go yádajit'i'ígíí dó' shí doo shí 'aaníi da. Ts'í-dá ga' t'áa 'aktso bá 'át'éego baa ntsáhakees. "Díí t'áa kóq kédahwiit'í ndi doo nihi 'ólta' da. Nihiláahgóó t'éiyá diné bich'i' baa ha-dlee," dajinínígíí 'éi ts'ídá 'alqajj' ch'ééh 'á-daho'dool'íjd. "Haa'í yee' díí bínitááh," ch'ééh daho'di'níigo hoolzhish.

Doo dazhnízínígíí baqogoo bini' t'óó'déé' danilínii yee nihidiikááh jó kónánáadzaa.

Ha'át'íi da bee 'atah jilj nt'ée'go t'áa hó hání' bik'ehgo bits'ázhniyáagoósh ná't'áq' bee 'ízhneedl'jgo bee 'ináázhdígoh dooleeft. T'áa-doo le'é doo ho' 'aaníi dago lá 'áldó' bits'á jigháah ni. Bits'á'jighááh dóó 'éi ha'át'íi da t'áa ho' yá'át'ééh shí baa nínáázhdíidááh. 'Ats'ázhniyáá dó' yooch'íid bee 'ak'eh dideesh-dleeft jinízingo bínáázhdígoh dooleeft. 'Éi doo yá'át'éeh da 'akon.

T'áa 'áhoodzaagóó 'aseezí 'ádeesh'íft, dóó bił kéehasht'íinii t'áa 'áhoodzaagóó hashne' dooleeft, 'éi shí doo nisin da 'akon. Woch'íid lá bee 'ak'eh dideeshdleeft ni doo nisin da 'akon. Háalá nashidi'neestáq'dáq' "bił kée'hó-t'íinii t'áa ni 'ídlí'ni'nínígíí 'íni'níi dooleeft," ha'níigo nashidi'neestáq'. 'Éi díish jiljgóó k'ad t'áa 'ákót'éego bik'eh yisháat' nisin. 'Áltah 'áasj'ítoó ts'ídá t'áa 'ánóltso 'ánihidishni' 'akon.

T'ah nahdégé' díí 'aná'ázt'i' góne' kédahojit'íi nt'ée'ii dibé 'ahiih ndahizhniika'go t'áa 'a' bizhi'go baa 'a'naájyoojahgo ndazhniikaad leh nt'ée'. 'Áko t'áa 'aaníi há b'honeedl'jgo há baa 'aháyáq nt'ée' 'íidáq'. K'ad ndi t'áa 'ákót'é nahalingo 'í'ígíí chodao'í danilí-nii kóne' t'áa bee há haz'á. K'ad 'a' ná'ázt'i' góne' ndaakaigo 'át'é 'akon.

Haashq' yit'é, háadi da ná'ookqah yii'a'go, diné k'é ndahi'doo'niidgo, hazhó'ó nahat'á t'áat'á'í 'ánályaago, nihinant'a'í Dewey Etsitty yá'át'éehgo nihá hozhdeez'áqgo k'ad yá'át'ééh lq. Baa lá nihił dahózhq' dooleeft ni. Jó sha'átchíní danoh'íjgo nihaa ntséskees nihi-jini. K'ad yá'át'éehgo ha'átchíní daniidl'jgo lá yá'át'éeh ni. T'áadoo 'a' nahdi jó'níni. T'áadoo 'a' nahdi binahat'a' nabíijit'aaft. Kó-t'éego yá'át'éeh nisin shidine'é 'akon.

Naakaii Bito' hoolyéegi t'áa 'aktsoni baqha-gi 'adaat'éii bił 'aná'ázt'i' dajiníi ndi t'áa kwii nihinant'a'í dajilínígíí ts'ídá hó 'at'áhi 'áda-hojiilaa nisin. Kóhoot'éedáq' táa' naaznili ha'nínígíí ninádasii'niigo Herman Bitsie dóó Fred Etsitty dóó Woodrow Becenti nináho'dee'-nil. Herman Bitsie 'alqajj'; Fred Etsitty náa-'ákée' góne'; Woodrow Becenti 'éi naaltsoos 'íft'ini 'áho'diilyaa. Díí k'ad kót'éego 'ak'ée' ninizhndeet. 'Aadéé' yá'át'éehgo nihinant'a'í nihá dahodoo'áat' lá ch'ééh 'ílljgo wónáasdóó t'óó 'akt'á'íldéet. Lahj'í naaki dínéezdeet.

Herman Bitsie dóó Woodrow Becenti bił 'ats'á-jízh'áázh 'akon. Lahj'í 'éi t'áat'á'í silj'. 'Éi Fred Etsitty. 'Éi béégashii bee tá'í 'ídlj ha'nínígíí bee 'ajitahgo 'ákóhóót'íjd 'akon.

Díí k'ad kóhoot'éedáq' nináho'dee'nil dóó 'áádóó saad nichxq'í hazl'j' nisin. Níwohdáq' 'éi diné doo ts'ídá ha'át'íi da da'ahidi'níi da nt'ée' 'akon. Dewey Etsitty ho'di'nínígíí dó' 'áají Herman Bitsie dóó Woodrow Becenti da-olyéii bił da'ahijótq' 'akon. Díí 'áat'dishni nihinant'a'í dajilínii ts'ídá t'áa hó 'at'áhi 'á-dahojiilaago biniinaa doo hats'íid da 'akon.

Dewey Etsitty, béesh baqah dah si'áni jilínígíí 'éi hwe'esdzáan béégashii naaki 'atah yisnil, béégashii bee tá'í 'ídlj ha'nínígíí bitahgi. 'Áko 'éi bits'áq' doo ho' 'aaníi da.

Díí béégashii bee tá'í 'ídlínígíí biniinaa doo hats'íid da ha'ní 'akon. Dóó yiniinaa diné 'at'zadadziilts'ingo dił ndeisas dajinínígíí 'éi t'áa 'aaníi 'áhóót'íjd. 'Éi díí t'áa nihí nihighan góne' 'áhóót'íjd. 'Áko 'éidígíí nihinant'a'í dajilínii "Níweh, doo 'ál'j' da. Hazhó'ó kée-dahoht'í," dajiníigo hadine'é bá náas daji-káahgoósh 'ákót'é dooleeft. 'Áádóó díí nihi-nant'a'í dajilínígíí t'áadoo 'é'él'j'góó 'adajit'í 'akon. Diné béégashii yee tá'í nílínii t'áadoo le'é nayik'í yádadoot'ih yiniyé 'átah yileeh yéegi jó hó da háadéé' shí béesh baqah dah naaz'áni danilínii 'átah 'adajit'íh. Lah 'ákódadziidzaa kwii 'átah siidl'j'go 'akon. T'áa hó dazhnízínígíí 'át'éego hadajisdzí' dóó t'áa biláahj' díí Woodrow Becenti, táa' naaz-nili bá naaltsoos 'íft'ini jilínígíí hajoodz'í'go "K'ad kóq nihinant'a'í 'a' nihaa yikai. Haa'í shq' k'ad 'akóq bináat' 'akt'iohjeeh. Nihináat' 'akt'iohjeeh," jidíiniid 'akon. 'Áko 'éi 'ákó-daat'éhígíí shí doo shí 'aaníi da. Doo 'áhá-níi da dóó doo 'ál'j' da nisin shí. Diné bił kée-hojit'íinii bá jiz'jgo diné 'ákót'éego 'at'ch'í' yil'áago daats'í yá'át'ééh? 'Áko 'adahwiis-'áágóó háadi nihinant'a'í 'a' 'ákót'éego diné 'at'ch'í' yil'áago nihá siz' 'akon. Háí shí 'ákó-t'éego nihinant'a'í diné 'at'ch'í' yil'áago nihił yá'át'ééh 'akon.

'Aadóó hodeeshzhiizhí ts'ídá t'áadoo nizaad nihoolzhishí, "Nihináat' 'akt'iohjeeh," jiníigo diné bá 'ashja' jiilaago hajoodz'í'ée t'áa hó 'aqj' bił 'ats'á'jzh'ázhéé jó t'áa 'éidígíí díí diné bił naash'aashígíí béégashii yee tá'í da-nilínii bik'ijiilwod naaltsoos yá dah yoo'áatgo biniinaa. 'Áko diné 'at'ch'í' yil'áhígíí doo yá-át'éeh da lá nisin. 'Áko t'áa hó 'adajit'í nisin díí nihinant'a'í dajilínígíí. 'Éi 'áat'dishni nihi-nant'a'í dajilínii ts'ídá t'áa hó 'at'áhi 'áda-hojile'.

Díí béégashii yígíí ts'ídá bá hodooniigo bá yáti' 'akon. "Bidee' dahóloonii háajj' shí bee 'ats'ánóhkááh," danihijinínígíí t'áadoo 'adanihijiníni dooleeft. Háishq' bidee' hólóonii doo yinízin da? T'áa 'aktso yinízin. T'ízi bidee' dahólqo ndi t'áa 'aktso yinízin. Háalá 'éi 'atsj' 'át'é 'akon. 'Índa t'áa 'éi bibe'ígíí choo'í 'akon. 'Ákoshq' ha'át'éego bidee' da-hólóonii t'áa sahdi nabédzil 'éi yá'át'ééh ha-nii dooleeft. T'áa la' 'íiyisí t'áa doo bidaat-t'éé góne' t'éiyá nihá hadajiidziil nisin. 'Éish bee 'ak'eh hodidoodleeft.

Diné háiida doo 'a' bik'ee dinishniilgóó 'á-dishni. Ts'ídá t'áa 'aktso kwá'asini wósh'ni. Kót'éego 'ánisht'é, shidine'é 'akon. 'Éi baq ts'ídá t'áa 'íiyisí yá'át'éehgo nihinant'a'í nihá dahwée'aahgo dóó t'áadoo ha'át'éego da 'at'ch'í' ntsáhakeesí hazhó'ó 'ahiih néikaigo yá-át'éehgo nahat'á t'áat'á'í ndeetz'i'go k'ad 'éi lá yá'át'ééh ni. Shí ts'ídá shí yá'át'ééh 'ákó-t'éego.

Shinant'a'í danoh'íinii 'adahwiis'áágóó 'ini-

da shidine'é t'áa 'ánóltso 'adahwiis'áágóó díí naaltsoos dayinólt'a'ii díí k'ad kwii bik'ee cha-nihighánígíí hazhó'ó nihá nabik'ítsidaat'kees. Haa yit'éego 'álya yá'át'éeh dooleeft. 'Éi nihá baa ntsidaahkees. K'ad t'áa 'ákódi.

My friends, my people everywhere, greetings to you. I am one of the residents of Mexican Springs. I am going to put down a few words here.

First of all, I'll answer what Woodrow Becenti said in a recent issue of the Navaho language newspaper, when he stated that, "The members of the Cattle Association here at Mexican Springs do not even have an elected President, and no Vice President, and no Secretary." It may be that that is their viewpoint. It may be that those who are against us, and those who were formerly members, may think that we have no leaders. They say that we have no President. But we do have one. And we have a Vice President, and a Secretary. But whenever we hold meetings, Dewey Etsitty turns up and says, "This Cattle Association of yours is something that I oppose. I am really against it, and I intend to kick it out." This keeps us from choosing our leaders. It is probably true that they think the Cattle Association is leaderless. We work on the premise that all members of the Association have a voice in its affairs. So anyone (who is a member) can become the head of the Association. Some of the members have made cattle raising their principal occupation. They depend upon their income from it. Therefore, they do not want to give it up. If our leaders can substitute some other source of livelihood, they might succeed (in doing away with the Cattle Association). They can not give it up without a substitute.

If our leaders here at Mexican Springs lead us wisely and say, "There's what you ought to do; here's what you shouldn't do, my children," then that will be fine. But since they do not tell us what is right and what is wrong, there is now something that stands between us all in our relationship with one another. Some of us are not this way (i.e. hateful toward one another). I am not. I am sympathetic with all, from the little children to the old folks. I often wish a person could be rich — could have enough money to help everyone who is in need. That is the kind of person I am. Why don't our leaders here feel likewise? They have not a sympathetic thought. I am now referring to Dewey Etsitty, and to Herman Bitsie, the latter a former Councilman; and to Woodrow Becenti, Secretary of the Chapter.

Friends, please, do not malign us. Don't make up stories saying we are crooked. It's not good when one person dislikes another and talks about him behind his back. It will get back to him with unpleasant results. I wonder how we can ever get back to a peaceful existence? Perhaps I am the only one who concerns himself with these thoughts.

We feel that those who were our leaders have all turned against us. We feel that it is just our small group here that is striving to get ahead.

I don't like it when people say, "I am opposed to this Cattle Association. I don't want it. Throw it out!" I think it is a way of livelihood based on cattle. That is how I think of it.

I also do not like it when people say, "People who live away from Mexican Springs are coming in here to cause us trouble. Even though they are outsiders, they put their cattle in there." This project is for everyone, the way we think of it. They say, "Those of us who really live here do not count; only the people from afar off count." Those people who say that are the ones who had the first chance to join the Association. For a long time they have been invited to give it a try.

Since these people didn't want to join, we invited other people to come in and join us.

If you voluntarily separate yourself from an organization, it's not right that you devote all your energies to tearing it down. If you do not like the way it is being conducted you have a right to leave it. If you leave it because you do not like it, turn to something more to your liking. It is not right when you leave it, and then try to tear it apart by slander.

One thing I would never do is to carry gossip and make up lies about my neighbors. I would never try to destroy anything by lies. Because when I was taught, I was taught to "Love thy neighbor as thyself." And to this day I follow that rule. My friends, I say this to all of you.

Some time ago the inhabitants of this area consolidated their sheep in a single herd, and took turns herding them. At that time they were really interested in them, and took good care of them. Even now everyone makes use of the area in this way in connection with their horses.

(Continued on page 9)







## NAAKAII

(FREDA U. BITSI)

(CONTINUED FROM PAGE 8.)

There are some in here now.

It would certainly be nice if someday people could get back to friendly relations with one another, with Dewey Etsitty leading them wisely. We would be happy about it. He says that he thinks of his people as his children. If he considers us as his children, that is fine. But don't discriminate against part of them. Don't kick the ideas of some of them around.

They say that this Mexican Springs area is the principal seat of trouble, but I think it is our leaders themselves who cause most of the trouble. Last year when we re-appointed our Chapter Officers, we named Herman Bitsie Chairman, Fred Etsitty Vice Chairman, and Woodrow Becenti Secretary.

From that time we had high hopes for good leadership, but our hopes were shattered as these three leaders chose different paths. On the one side there are two: Herman Bitsie and Woodrow Becenti; these went one way because Fred Etsitty was with the Cattle Association. Dewey Etsitty, Herman Bitsie and Woodrow Becenti went together. The trouble began since this election, I think. Before that, nothing had been said. This is what I had in mind when I said that our leaders are at the root of our troubles.

The wife of Dewey Etsitty the Councilman is a member of the Association here, with two cows. Dewey does not approve of that.

People say that this Cattle Association is the cause of the trouble. It is a fact that, on account of this, people strike each other in the face, and sprinkle blood about. That happened in our own home. If the leaders would but talk to the people and tell them, "Don't do that! Live in peace!" things like that would not occur. But our leaders themselves do things which are wrong. When members of the Cattle Association get together to discuss something these other people get some Councilmen from other areas and bring them to the meeting. That actually happened when we held a meeting here once. They spoke as they pleased, and on top of that Woodrow Becenti, the Chapter Secretary, spoke saying, "Some of our leaders are present here. Why not just start a fight in their presence? Start a fight in the presence of us leaders!"

I didn't think much of that. Things like that are neither said nor done, properly. Is it right that a man who is a leader of his people should tell his neighbors to fight with one another? Out there where you readers live, have you ever heard of a leader telling his people to fight one another? Would any of you like that?

And not long after he said, "Go ahead and fight in the presence of us leaders!" one of his faction came to my husband, who is a bookkeeper for the Association, and attacked him. So I don't think it is a good thing to set men upon one another. It is the fault of our leaders, I think. That's what I mean by saying that our leaders are at the bottom of our troubles.

It is the way people talk about these cattle that brings trouble. They say things they shouldn't say, such as, "You should take things that have horns somewhere else." I'd like to know what Navaho doesn't make use of something with horns. They all do. Goats have horns but everyone likes them, because they furnish meat and milk. So why should anyone want to put them off by themselves. I think they are just talking nonsense. Arguments cannot be won with that kind of reasoning.

I speak without malice toward any man. I am a friend to everyone. That is my nature, my people. If our leaders will get together and not quarrel with one another, we'll get back together again; then there'll be just a single system again for all of us, which will be a good thing. I'd really approve of that.

You who are our leaders everywhere, and who read this paper, give our troubles your earnest consideration. What is the solution? Give it your thought for us.

## BILII' LIZHINII

(HOWARD GORMAN)

(CONTINUED FROM PAGE 8.)

"We went down into the Canyon De Chelly, and came up out of there at a place called Sparse Group Of Pines Extend Up Out. Thence we went through Luka-chukai, and up onto the mountain. Then we went on to the rim of the mountain, to where the trail descended into Cove. At that time it was only a horse trail. There, at that time, there was a fence of boughs, with a pole gate, through which passed a trail," said grandfather.

"Little Policeman dismounted to open the gate. There was danger lurking on every side. It was a potentially dangerous area. Just as he got down from his horse and took hold of a pole to remove it, a cottontail jumped up right at his feet. Little Policeman was so taken aback that he nearly fell over right there."

"We resumed our journey and came to a high point that overlooked the surrounding country, and out there in front of us there were people engaged in training maneuvers. They were Navahos. They would come dashing out, lying close beside their horses, in such a way that there appeared to be no rider. And their maneuvers took many other forms. On the high points they had lookouts stationed, but somehow we passed through without being sighted."

"We went on until we came to Black Horse's hogan. There was quite a gathering there. When we arrived we heard Black Horse talking inside a large hogan, telling how they would do, and how they would win."

"Then he was informed of our arrival. 'Who the devil comes without saying a word?! Tell them to come in!' he said. So we went in. You who are called Black Horse — you who go by the name of Butcher Squeezed Together In The Middle — you think you're famous the way people tell about you. Come on and see if you can swallow me head first, I said to him," said my grandfather.

"Oh oh, you've got me," said Black Horse."

## 'ÉE' NEISHOODII

(CONTINUED FROM PAGE 1.)

Last spring the Supreme Court of the United States decided that public schools should not allow children to use any of their school time for religious training.

At many of our day schools and boarding schools here on the Navaho Reservation we have allowed the children to be excused from their classes for a little while each week, to meet with missionaries. Due to the decision of the Supreme Court, this will no longer be possible.

Dr. Beatty, Director of Indian Education, says that the children can no longer be excused from classes during the school day to take religious instruction. However, Dr. Beatty points out that everything possible will be done to make it easy for the missionaries to establish contact with the children. But such contact will have to be established after school hours.

Buildings, and other facilities belonging to the government can still be used by missionaries for purposes of religious instruction, provided their use of the facilities does not conflict with use of them by the Indian Service.

## STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

"And then all the people who were gathered there, and to whom he had been talking, roared out at him, saying, 'We knew that's what you would say. We knew it all the time. You went ahead, even though you're a coward. When even a fellow Navaho spoke to you, you said, 'You've got me!' "

"And then I really told Black Horse off, but good," said my grandfather.

"So this trouble (that you're making) is uncalled for. Over toward Tuba City a fellow known as Pollen caused trouble, and got nothing for it. Over toward Aneth a man called He Who Has Supernatural Power caused trouble. And over toward Beautiful Mountain a man by the name of Bizhoshi made a commotion. None of them gained a thing. They merely brought hardship upon themselves. So don't pout, my baby. It's uncalled for, and it is bad behavior. You will gain nothing by it," my grandfather said to me.

He told me this story, and gave me some instruction on top of it. I now remember this well.

## BILAGÁANA HAZHÓ'Ó BIDAHWIIDIL'ÁÁL

Bilagáanak'ehjí yáti'go ła' saad t'áá'í si'ánígíí 'áá'iyíniinii haa shíí néeláá' 'at'qá 'ádaat'é. Díí 'áá'iyíniinigíí hoł bééhózingo doo nanit'agóó bee yáti'ii dóó ła'da hanáál yee yádaakti'go bééhó-zínigo 'át'é. 'Áádóó díí saadígíí ła' doo ts'ídá saad 'ádaat'é da ndi t'óó bee 'at'ch'i' yádaati'. 'Áko ndi naaltsoos bikáá' neii'ní'ígíí 'éi doo 'ádeit'íi da. Díí saad bee yádaati' t'éiyá biniyéhígíí bíghahgóó sq' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilígíí 'áá'iyíniinii t'áá diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá 'éi saadígíí bee hada'iis-dzíi'go bikáá', 'áádóó bíghahjigo dik'áqgo nda'asdzooígíí biyi' díí bee hada'iisdzíi'ii 'ánínígíí t'áá nihí bida'alyaago 'ádaahle'.

Saad náánáta' nilíi ndi 'áá'iyíniinii t'áá bí' aheelt'éhígíí 'éi dó' kwii dabikáá'. Jó 'éi 'at'ch'i' názhahígíí ( ) bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus perhaps a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former

enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

### 1. feel.

How do you **feel** now, Haa **nt'é** k'ad?  
I **feel better** since I took the medicine,  
'Azee' ła' yishdláá' nt'éé' **t'áá yá'át'ééh sél'íi'.**

When I went to the doctor he asked me to tell him exactly how I **felt**, 'Azee-íí'íni bich'i' niséyáago ts'ídá haa **nt'é** hazhó'ó baa hólné' shidíiniid.

My hand **feels cold**, Shíla' **la' yistin.**

My hand **feels warm**, Shíla' **la' sido.**

Do you **feel** any differently since you took the pill, 'Azee' ła' 'íini'na' dóó k'ad haa **nt'é?**

My hand **feels tired**, Shíla' **díneesna'.**

This cloth **feels soft**, Díí naak'a'at'á-hí **yilzhóli yee'.**



Can you feel it when I pinch you, **Haa lá yit'é** nániists'ihgo.

It feels good when you rub my arm, **Doo lá dó' hwiih da** shigaan shá bí-dílnihgo.

Feel the stove and see if it is hot, Béesh bii' kq'í **bidinilníih (kónilééh)**, sido daa-ts'í.

It feels too heavy to be wood, Tsin-ish 'akódanítdáás.

It feels heavy enough to be lead, Béesh díthjhi **nahalingo** ndaaz.

2. **feel rotten\*** (feel very badly).

He feels so rotten today that he has gone back to bed, T'áá 'iiyisíí **doo 'á-nishkwii da** níigo t'óó náneeztí.

3. **feel ones way about.**

The blind man has to feel his way about, Bináá'adinii **nahaziidgo** naaghá.

4. **feel bored.**

I feel bored here, Kwii 'ádahodésh-txáá'.

5. **feel like.**

It feels like wool, but it looks like cotton, **Bízhdílnihgo** 'aghaa' **nahalin**, ndi ndik'q' 'át'é t'óó nahalin.

6. **feel hurt.**

Would you feel hurt if I refused to go with you, T'áadoo níł dé'áazh dago **bqah níni'** daats'í dooleet?

7. **feel good** (feel well).

I don't feel good (feel well), **Shitah** doo 'ákwii ('áhoot'ée) da.

8. **feel let down.**

He feels let down because I wouldn't lend him my car, Chidí ch'ééh shiyíi-keedgo biniinaa **ch'éeh la' 'adíiniid ní-zin**.

9. **feel a little under the weather.**

I feel a little under the weather now, K'ad t'óó bíyó shitah doo hats'iid da.

10. **feel up to par.**

I don't feel up to par, T'óó bíyó shitah doo hats'iid da; T'áá bíyó doo 'á-nishkwii da.

11. **feel up to; feel like.**

Do you feel up to (feel like) working today, Díí jíish t'áá naólnishígi 'ánít'é?

12. **feel badly over (about).**

Don't feel badly over (about) breaking your doll; I'll get you another one, T'áadoo **bqah níni'** 'awéeshchíín ła' ná ninááhideeshnih.

13. **feel blue** (feel unhappy; feel sad).

He feels blue because he lost his job, Naanish bits'á bi'deelt'e'go yiniinaa **yí-níit naaghá**.

14. **feel guilty about.**

I feel guilty about going to town and leaving the children home alone, 'Ał-chíní t'áá **bqah shíni'** ndi t'áá hooghan-gi ninásh'níłgo kintahgóó t'áá sáhí 'ał-nánáshdááh.

15. **feel sad.**

He felt very sad when his horse broke its leg, Biljii' bijáád k'é'eltq'go t'áá 'iiyisíí **yaa yíni yiih yítlizh**.

16. **feel about** (think; have an opinion)

How do you feel about the stock reduction program, Díí na'aldloosh bihi-dí'níit baa na'aldeehígíí haa yit'éego **baa ntsíníkees?**

17. **feel him out on (about).**

I felt him out on various matters, T'áadoo le'é yee hadoodzih nisingo **bíká 'ayéthil**.

18. **feel that** (believe; think).

Do you feel that Navaho problems will soon be solved, Díí k'ad Naabeehó dine'é bee bich'í' 'ándahazt'i'ígíí t'áash bá ła' dooníit **nínizin?**

19. **feel for.**

I reached into the hole and felt for the rabbit, but I couldn't find it, 'A'áq góne' 'adeeshnii' dóó ch'ééh gah **bíká nahassiid**.

20. **feel for** (feel sorry for).

I really feel for the suffering, Ti'da hooníihii t'óó **shił baa dahajoobá'í**.  
I feel sorry for you, T'óó naa **hojoo-bá'igo ninish'í**.

21. **feel ones blood run cold.**

When the snake struck at him he felt his blood run cold, T'iish bich'í' dah diilwodgo **yik'ee baa hodiisxíi'**.

22. **have no feeling.**

I have no feeling in my leg, Shijáád doo 'áhályqá da.  
The feeling has come back in my leg, K'ad shijáád 'áhályqá **násdlii'**.

23. **have a feeling that.**

I just knew it would snow; I had a feeling that it would, Doochíił nisin lqg t'áá 'íídqá' **ha'át'éego shíi' 'ákót'éego bqah tsiníkээз**.

24. **have a feeling that** (suspect that).

I have a feeling that someone is following me, **Ha'át'éego shíi' ła' shikée'** joogaałgo 'át'é nisin.

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